1851.

MERICAN MUTUAL
Life Insurance Company,
OF NEW HAVEN, CONN.
CAPITAL 100,000 DOLLARS.
nvested in Bonds, Mortgages and Stocks.
at less rates than charged by other Mutua
payable in *Cash* Annually, Semi-annually
y, as best suits the convenience of the ap

PROF. B. SILLIMAN, *President*,
BENJAMIN NOYES, *Secretary*.
ice, 40 Wall-street, New York.
THMORE, *Actuary*.
N. BLAKEMAN, M.D. *Medical Examiner*.
nces at the Office, 40 Wall-street, daily from
ck. 125-tf

ake's Patent Fire-Proof Paint.
ginal and only genuine article that can be sold
without infringing my patent, and which, in
hs after applied, turns to SLATE or STONE,
omplete ENAMEL or COAT of MAIL, over
overed, bidding defiance to fire, water or
It has now been in use over seven years, and
applied is now like a stone.
for WORTHLESS COUNTERFEITS, as
principled persons are grinding up stone and
ds of worthless stuff, and endeavoring to sel
Proof Paint. I have recently commenced thre
ut parties infringing my rights, and am de
o prosecute every one I can detect. The gen
r in dry powder or ground in oil, of different
n at all times be had at the General Depot,
STREET, NEW YORK, from the Patentee.
WILLIAM BLAKE.
138

O FIRE-PROOF PAINT.
antly celebrated Fire and Water-Proof Paint
ow been more than two years before the public,
thoroughly tested, and found to be both IN-
STIBLE and IMPERVIOUS to MOISTURE,
in a short time, a coating as hard and appa-
durable as marble itself. The above article,
nines near Akron, Ohio, in its varied colors,
btained in any quantity, WARRANTED TO PUR-
of W. H. STARR, No. 67 Beekman-st., who
Agent and Proprietor in New York; and will
Pamphlet with full History, Directions, &c., to
lesiring to purchase the GENUINE OHIO PAINT.
For churches it is particularly desirable, giv-
r wood or brick a STONE coating, and rendering
e FIRE-PROOF. 101-1yeow

PORCELAIN.
G, & D. HAVILAND, 47 JOHN-STREET.
VILAND & CO., LIMOGES, FRANCE.
& D. H. would respectfully inform the public
at they are receiving their FALL GOODS, and
exhibit an assortment unequaled. The deco-
RLE WARE and PARLOR ORNAMENTS
by the house in France, in a manner which
be excelled for beauty and durability. Purcha-
find here whatever they may wish for simple use
nt display.
rs in crockery, merchants, and strangers, are
arly invited to call. 60-1y

J. F. BROWNE & CO.,
MAKERS AND IMPORTERS OF
Grand, Semi-Grand, and Six Octave
OUBLE ACTION HARPS,
WAREROOMS 295 BROADWAY.
E always on hands a large and elegant collection
these beautiful instruments, with ever article
ted with the Harp, of the best quality, and at
ate prices. A list of prices and descriptions can
ived by mail, single postage.
J. F. BROWNE,
y London and New York, established 1810.

An Organ for Every Family.
E LARGELY INCREASING DEMAND for
e celebrated ÆOLIAN PIANO FORTE, manu-
by T. GILBERT & Co., has rendered it neces-
open a second Warehouse for the sale of these
ments. The subscribers have taken the
oadway, corner of Anthony-street, in addition to
former establishment at 427 Broadway, and now
at either place a large and complete assortment
bert's Pianos, with or without the Attachment,
ted of superior quality.
peculiarities of the ÆOLIAN PIANOS specially
nd them to families who wish to add to the ordi-
ses of the Piano Forte the pleasure and advantage
ral Music. Possessing the richness and volume of
rgan, and that prolongation of sound peculiar to
nstrument, they have all the qualities necessary
appropriate accompaniment of the voice, which
to that noble instrument, without either its in-
icat bunk or its more inconvenient expense.
ssweetness and delicacy of tone peculiarly fit them
e purposes of sacred song; and those who appre-
his delightful part of household worship will find
ÆOLIAN an admirable assistant, cheap, convenient,
d ever ready. Wherever it has been introduced
given unqualified satisfaction, and to none more
o those whose tastes and habits lead them to the
ation of vocal and sacred music. It celebrates if ever
ut of tune, and in no degree injures or interferes
the Piano. Their success assures us that they
only to be known to become the favorite parlor in-
ent. WATERS & BERRY,
-ly 333 and 447 Broadway.

Church Bells!
URCH, FACTORY, AND STEAMBOAT
BELLS constantly on hand, and *Peals or Chime
Bells* (of any number) cast to order. improved
ron Yokes, with movable arms, are attached
ese Bells so that they may be adjusted to ring
and properly, and Springs also which prevent
lapper from resting on the Bell, thereby prolong-
the sound. Hangings complete (Stocks or Yoke,
e, and Wheel), furnished if desired. The horse
hich the Bell is suspended, a mmit of the Yoke being
ged to a new position, and thus bringing the blow
clapper in a new place; which is desirable after
years' usage, as it diminishes the probability of
Bell's breaking, occasioned by repeated blows of the
per in one place.
h experience of thirty years in the business has
n the subscribers an opportunity of ascertaining the
form for Bells, the various combinations of metals,
the degree of heat requisite for securing the great-
solidity, strength, and most melodious tones, and
enabled them to secure for their Bells the highest
ards at the N. Y. State Agricultural Society and
erican Institute, at their Annual Fairs, for several
past. The Troy Chimes of New York, were
pleted at this Foundry, as were also cast Chimes for
, Orleans, La., Oswego and Rochester, N. Y., and
ington, C. W., and also the Fire Alarm Bells of New
t, the largest ever cast in this country.
anuit Instruments, Levels, Surveyors' Compasses,
ved Composition for taking horizontal and vertical
es without the needle.
ANDREW MENEELY & SON.
est Troy, Albany county, N. Y., 1851. 138-1y

DIETZ, BROTHER & CO.,
139 WILLIAM AND 13 JOHN-STREETS, NEW YORK,
Manufacturers of
ar and Camphene Lamps, Spirit Gas Lamps,
ANDELIERS, CANDELABRA, GIRANDOLES,
HALL LANTERNS AND MANTEL ORNAMENTS.
AS FIXTURES of all kinds made to order, and
ice Pipe put in buildings. Also, importers of
NCH MECHANICAL or CARCEL LAMPS,
es, Chimneys and Wicks, and manufacturers of
articles in their line of business. They are also
ufacturing CALIFORNIA GOLD RETORTS, of
zes, suitable for Miners.
rders by mail promptly attended to 90-tf

State of New York, Secretary's Office,
ALBANY, August 27, 1851.
D THE SHERIFF OF THE COUNTY AND COUN-
TY OF NEW YORK—SIR: Notice is hereby given
at the general election to be held in this State, on
Tuesday succeeding the first Monday of November
t, the following officers are to be elected, to wit:
Judge of the Court of Appeals, in the place of Sam-
A. Foote;—a Secretary of State, in the place of
istopher Morgan;—a Comptroller, in the place of
o C. Fuller;—a State Treasurer, in the place of
ah Hunt;—an Attorney-General, in the place of
i S. Chatfield;—a State Engineer and Surveyor, in
place of Hezekiah C. Seymour;—a Canal Com-
sioner, in the place of Charles Cook;—an Inspector
State Prisons, in the place of Alexander H. Weller
whose terms of service will expire on the last day of
ember next.
lso, a Justice of the Supreme Court, for the First
dicial District, in the place of Isaac C. Kingsley,
se term of service will expire on the last day of De-
ber next;—also, a Senator for the Third, Fourth,
h and Sixth Senate Districts, in the place of Richard
Williams, Charles M. Crolius, James W. Beekman,
Edwin O. Morgan, whose term of service will ex-
on the last day of December next.
ounty officers to be elected for said county:—Sixteen
mbers of Assembly;—a Recorder, in the place of
derick A. Tallmadge;—two Judges of the Superior
rt, in the place of Thomas J. Oakley and John L.
son;—a Judge of the Court of Common Pleas, in the
e of Daniel P. Ingraham;—a Surrogate, in the
e of Alexander W. Bradford;—a Commissioner of
eets and Lamps, in the place of Jacob L. Dodge;—
Governors of the Alms House, in the place of Samson
aper and Francis R. Tillou—all whose term of service
l expire on the last day of December next.
lso, there is to be elected a Justice for each of the
Judicial Districts into which the city of New York is
stricted, pursuant to Chap. 514, Laws of 1851.
Yours, respectfully,
CHRISTOPHER MORGAN,
Secretary of State.

RETARY'S OFFICE, Aug. 28, 1851.
I hereby certify that the above is a correct copy of the
tice of the general election, to be held on the Tuesday
ceeding the first Monday of November next, received
is day, from the Hon. Christoper Morgan, Secretary
the State. THOMAS CARNLEY,
147-9t Sheriff of the city and county of New York.

PROFESSOR ALEXANDER C. BARRY'S
Tricopherous or Medicated Compound.
O fling down the gauntlet to all rivalry may be
deemed a bold proceeding. But Prof. Barry does
t hesitate to put his Tricopherous, for the two grand
ualities of efficacy and cheapness, ag nst any prepara-
on for cleansing, renewing, preserving and strengthen-
g the hair, which has ever been advertised or offered
r sale. This is not all. He challenges the associated
ill and science of the medical world to produce, at any
rice, an embrocation which will reduce external irrita-
on, cure ordinary cutaneous diseases and relieve the pain
d inflammation of bruises, cuts, sprains, &c., more rap-
ly than this same Tricopherous, sold retail, with an ac-
mpanying illustrated pamphlet of 16 octavo pages, for
cents a bottle. In that pamphlet high medical testi-
ony will be found, which will sustain this challenge—
t he refers to the article itself, and to a comparison
f its virtues with those of other compositions of a simi-
r class for confirmatory evidence. Every mail conveys
him from various sections of the Union, the marked
pproval of those who have experienced its benefits, and
uggists in all parts of the United States for vital
piety does truly afford rest to the troubled, weary
spirit? Plainly, nothing. Be assured, fellow
disciple, you may escape the comparative bon-
dage in which too many live; in which you per-
haps have groaned till now. Observe, we do not
say that you can rise above all conflict, or even
beyond fierce struggles on some occasions. But
conflicts do not imply subjection to evil. It does
not follow because you contend that you are con-
quered; that you basely yield to the adversary;
or that you are filled with darkness and made mis-
erable. You may be habitually victorious, through
the power of divine grace; and like a true hero,
who finds his calm self-possession and elevation
of soul increase amidst the perils and onsets
of the field of battle, you may find your faith
more firm, and your comforts sweeter and more
refreshing, when you are most hard beset; and if
you set your heart on getting up to that purer
region, that loftier eminence in the life of God,
which lies above you, yet not beyond your reach,
you may expect to find your strifes less frequent
and less bitter, in proportion as you rise.

III. The traveler who urges his way toward
the summit of the mountain, at first catches only
here and there a charming prospect between open-
ing trees or surrounding hills; now, the thick
mist conceals entirely the loveliness of the sweet
green valleys with their romantic hamlets and
winding si ver streams; and now the dark cloud
gathers around him with its wind and thunder, or
bursting over his defenseless head, pours out its
torrent of rain, or its beating hail and sleet. But
patiently, and not without enjoyment, toiling on,
he at length leaves mist and cloud and tempest
all behind. His views become each moment
wider and more grand, above him and around
him are the pure cerulean heavens, and the un-
shaded sun pours on him one perpetual splendor.
Even so your path, if you do but make it lead
you upwards with a diligent ascent, shall be a
constant advance from one degree of glory to
another. If you are resolved to rest in nothing
short, you shall attain to a simplicity of faith, a
steadiness of love, and a divine art of living in
and unto God, which shall keep your heart tran-
quil, and even spread over your darkest and most
trying hours not a little of cheerfulness and
serenity; you will be able to comply with the
command to rejoice in the Lord always, and to
say with the happy Psalmist, He maketh me to
lie down in the pastures of tender grass; He
leadeth me beside the waters of quietness. This
is the land of Beulah, of which Bunyan so beau-
tifully says, that its "air was very sweet and
pleasant to the pilgrims; yea, here they heard
continually the singing of birds, and saw every
day the flowers appear upon the earth, and heard
the voice of the turtle in the land. In this coun-
try the sun shineth night and day. Wherefore
this was beyond the Valley of the Shadow of
Death, and also out of the reach of Giant De-
spair; neither could they from this place so much
as see Doubting Castle. Here they were within
sight of the city they were going to; also here
met they some of the inhabitants thereof; for in
this land the shining ones commonly walked, be-
cause it was upon the confines of heaven. Here
as the bridegroom rejoiceth over the bride, so doth
their God rejoice over them. And as they walked
in this land, they had more rejoicing than in
parts more remote from the kingdom to which
they were bound; and drawing near to the city,
they had yet a more perfect view thereof."
Blessed indeed must be the pilgrims whose privi-
lege it is to live from day to day in those pure,
rich, and abundant spiritual enjoyments, which
the almost inspired Dreamer so charmingly sets
forth in this inimitable description.

IV. And there are such; we have reason to
rejoice that it is not only true in theory that such
attainments may be made; but that the records
of Christian experience, and even our personal
observation, afford ample evidence that there have
been, and now are, some, by whom they have
actually been reached. While the more common
type of piety has been characterized by such
material defects, there have always been found
individuals here and there who have been recog-
nized by all who knew them as differing so much
from the majority of professed disciples, that they
seemed to breathe another atmosphere, and almost
to belong to another order of beings. We refer
not to that class who are most bustling, excita-
ble, and sanguine; it is the shallow brooks that
foam and brawl most noisily; while deep waters
glide along still and clear. We speak of those
who are meek, patient, stable, contented, habitu-
ally devotional, and spiritually minded without
ostentation, and at all times quietly, but with
holy diligence, abounding in the work of the
Lord. There are a few such in almost all true
churches, whose peculiar light and warmth are
felt as a genial influence throughout the body,
and by whose steadfastness it is that the cause of
godliness is kept alive in times of general apathy,
and when the love of many waxes cold. These
are they whom the world respect, because it feels
their moral power. These are they of whom it
is true that the peace of God that passeth all
understanding, keepeth their hearts and minds.

But you would look deeper into their spiritual
state. You would know more of what passes in
their bosoms, in order the better to comprehend
the nature of that happy elevation of religious
character by which they are distinguished. Sup-
pose then that on some suitable occasion, in the
confidence of Christian love, you ask them to
disclose to you their inward experience in the
life of faith. Their unaffected humility might
lead them to shrink from this, but their desire to
magnify the grace of God, and if possible to im-
part to you some spiritual gift, will lead them to
comply. Like David they will say, Come, ye
that fear the Lord, and I will declare what he
hath done for my soul.

V. We lived, they will say perhaps in substance,
for a time, as to many around us seemed to live;
a fluctuating, impulsive, and often inconsistent
Christian life. Sometimes our affections were
lively, and consequently we were cold; at one
time we were stirred up to activity in doing good;
at another comparatively negligent and slothful.
The Scriptures were at some periods full of inte-
rest, so that every line, as it were, ministered
strength and comfort to the soul; and prayer
seemed a delightful privilege, a real and ennobling
communion of a happy child with an exalted but
condescending Father; and again the Word of
God was only a dead letter, and prayer little bet-
ter than a task. We felt no disposition to aban-
don our purpose to lead religious lives; on the
contrary, we meant to live to God, felt often the
stings of conscience in view of our unfaithful-
ness, and sometimes, we hope, mourned truly
with godly sorrow, as we saw the ingratitude,
inconstancy, and deep corruption of our hearts.
But somehow or other we made but little pro-
gress, and found but an interrupted and imperfect
peace.

Indeed, they might continue, the more we
reflected on the subject, the more dissatisfied with
our state we grew. When, occasionally, we had
been refreshed in spirit, and had enjoyed unusual
tenderness and fervor of affection, and especially
when Divine things had seemed to come home to the
mind with the vividness and power of realities,
alities, and the loveliness of Christ was seen and
felt, and God appeared glorious in the beauty of his
holiness and the riches of his love, then we were
ready to say with the apostles on the mount of
transfiguration, it is good to be here. We felt
how much more precious were spiritual than carnal
joys; the thought of spiritual languor, of
worldliness, of the loss of the Savior's smiles,
and of the hidings of our Father's face, were
painful beyond expression. We were filled with
intense desire to be wholly Christ's, and to have
our hearts warmed always with this love. We
saw ourselves to be nothing, and Him in his
eternal fullness to be all in all. Our souls
thirsted for God, for the living God. Our hearts
were ready to break with longing that he would
mold us wholly to his will, and so bind us to him
with the cords of love, and so illuminate and pu-
rify us by the Holy Ghost, and make his divine
strength perfect in our weakness, that we might
be able to say, whether we live, we live unto the
Lord, or whether we die, we die unto the Lord.
Many were the tears we shed in the seasons of
retirement, when repeating often the act of giving
ourselves away anew to God, we cast ourselves
down at our blessed Savior's feet, and breathed
out to him our earnest prayer that we might be
crucified with him, rather than live without his
presence and his love, or be left to dishonor him
by our neglect.

(To be continued.)

State of the Church.

Was evangelical truth ever more fully and
freely preached? When has the press so labor-
ed with it as now? Who ever saw it before,
going forth on the wings of every breeze, and
lighting at the door of every house? We ask
for results, but what do we see? Good tidings
from afar! Ah! thousand and more, during the
year, converted and added to our mission church.
es! Idols falling! Mountains giving way!
But the "*determined and incessantly aggressive
few*" are there. Our missionaries are making
the powers of the heathen world tremble under
the impression of their *earnestness*. But what
inroads are our churches at home making on the
kingdom of Satan? What conquests over the
spirit or the world have enlarged our churches!
Some are added, but how few compared with
what might be, and is expected from our numbers,
talents, and facilities. On the whole, the reply
is painful. How few of the ministers and
churches who can say, "Thanks be unto God,
who causeth us to triumph in Christ!" The sta-
tistics of our denominations serve rather to per-
plex and sadden, than cheer.

Where, Oh where, is to be found the reason
that no more converts are made to Christ? This
is *the* question of our times. The fearful dispro-
portion between the number of believers and un-
believers, is every year increasing on the side of
error and sin. The odds against us is multiply-
ing in an alarming ratio. Why is this so? Has
there come a crisis, for which the resources of
the Gospel and the churches are inadequate?
No, no! Let those who indulge such a thought
read the following; it is from a report of an Eng-
lish clergyman:

"I am enabled to state that upwards of one
thousand sinners have found salvation under my
ministry since the year 1834. To God be all the
glory. I settled over my present charge in Octo-
ber of last year, then in a very depressed and
benighted state. Divisions and confusion had succeeded
another, until not more than fifty regularly at-
tended on the ministry, and only twenty remained
in church fellowship. We have labored now
with much prayer and diligence through the year,
and at present we average seven hundred hear-
ers; and upwards of one hundred have been
added to the church; while fifty candidates at
present under pastoral advice and instruc-
tion."

Now what is the secret of such remarkable
success in this case? There is no secret about
it. The reason is on the face of the report.
Three things were done, and the result is just
what might be expected.

First. "We have labored—gone out into the
field and worked. We have gone to the people,
and made them feel that we are in earnest to
save them." This, it will be noticed, was not
done by the pastor alone, but the members of the
church went with him.

Secondly. "We labored with much diligence
and prayer." And what do you suppose they
did? What do all Christians do when they are
in earnest to save men? They came together,
laid out their plans, called down the baptism of
the Holy Ghost upon them: then went out into
the parish and sought the people, conversed and
prayed with them and their children, led them to
the pastor's house, the prayer-meeting, the lec-
ture; and finally to the house of God. Doubt-
less they went to the poor, and the lone chamber
of pining sickness and want.

Then again, they continued "*through the
year.*"

'Twas not by one fitful effort, but by patient,
determined and incessantly aggressive labor—
abounding in every good work, and fervent
prayer.

What if all our ministers and churches should
do so? What if there should be a determination
in all to put to the test the utmost power of the
Gospel; nay, reduce the supposition to the low-
est possible term, and suppose that *one tenth*
should arise, and laying hold upon the arm of the
Lord, resolve to push the conquests of the cross,
to visit every family and soul: would things long
remain as they are? Who that knows the his-
tory of the past can doubt?

Will it be said that evils increase upon us be-
yond the power of the churches to resist, enfee-
bled and cramped as they are now becoming?
Grant it is so; (as it certainly will be if only a
defensive position be taken,) then there is a call
to awake and rise to higher efforts. The mission
of the truth is not defensive, but aggressive; and
it is fatal to Christian courage and faith to in-
dulge for a moment the suspicion that a crisis has
come, to which the resources of the Gospel are
inadequate. If a multitude of sins are rising and
coming over us like floods, then must we awake
to our circumstances and put on strength to con-
tend with them. Our faith and energies must
come up to our emergencies. We must go forth
to meet them and put error and prejudice to flight,
and arouse men from the stupor in which they
are perishing, and bid them flee for refuge to the
cross before it be too late.

Allow me to draw a picture before you and I
have done.

Here is a minister and his church acting as
one; the pastor, deacons, Sabbath-school teach-
ers, leading members, young and old, male and
female, all united to labor. They sustain the
meetings for conference and prayer; have their
business meetings, where they suggest and lay
out plans of mercy, and then with one single aim
go out to execute. They walk together in all
the commandments and ordinances of the Lord,
blameless. The cordiality of love flows from
heart to heart,—none to oppose, to pull back, and
throw difficulties in the way. Like an army well
disciplined and officered, they all stand shoulder
to shoulder. Talents, learning, eloquence, expe-
rience, piety, zeal; everything that is useful is
brought to its altar, and consecrated to the work.
Concerted and bound together, the church goes
on, constant and untiring—*determined and incessantly aggressive.*

Who believes that such a church will for any
length of time be without the presence of the
Holy Ghost? It will go on, making certain vic-
tories over sin and Satan. The world will take
knowledge of such Christians that they have
been with Jesus, and multitudes will be added to
them of such as shall be saved.

The Widow's Appeal.

Stay, stay thy hand—Oh! tempt him not,
For he is all that's left to me.
The sunshine of my lonely lot,
The partner of my misery—
My youngest born,
His father's pride—
Oh! tempt him not,
Take all beside.

Take all beside, but leave my boy,
Nor tempt him with the accursed bowl,
He is the widow's only joy,
The solace of her troubled soul
Father and friend
Thy victim fell—
Oh! spare the boy
I love so well.

Thrice have I seen the cold grave yawn,
And where? In the darkest gloom,
The forms I've loved from earliest dawn—
And thou, alas, didst seal their doom.
The tempting bowl,
They grasp and hold
And all was done
For paltry gold.

Those painful scenes I can forget,
This bruised heart can heal again,
And burning tears shall no more wet
Those pallid cheeks so sunk with pain;
All is forgiven.
If thou'lt but swear,
By thy hope of heaven,
Thou wilt forbear.

And tempt no more my darling boy,
To taste those bitter dregs of woe,
Nor blast a mother's peace destroy;
But onward let thy footsteps go,
To seek the lost,
From virtue's ways,
And joy shall crown
Thy future days!

Domestic Correspondence.

For the Independent

THE DAKOTAS.

GENTLEMEN:—On the 23d of July, at Traverse des Sioux, a treaty was signed by the chiefs and braves of the Warpetonwan and Sisitonwan bands of the Dakota Indians. Hon. L. Lea, Commissioner of Indian Affairs from Washington City, with Alex. Ramsey, our excellent Governor of Minnesota, were the negotiators in behalf of the government. By this treaty, if ratified by the Senate of the United States, the claim of these bands to all land lying east of the head-waters of the Red River of the North, Lake Traverse, and the Big Sioux river which empties into the Missouri, will be extinguished, except a re-servation of twenty miles in width on the upper Minnesota, extending from the western line of purchase down to the Yellow Medicine river. The territory ceded by this treaty is estimated at nearly twenty millions of acres. About one-half of this country is well wooded. It is all excel-lent land. The wooded half embraces the Blue Earth on the South—a large part of the Big Woods lying on both sides, and the Crow and other timbered lands on the north of the St. Pe-ters. In many parts prairie and woodland are about in that proportion most favorable to speedy settlement; and it is not venturing too much on the gift of prophesy to say, that the ra-tification of the treaty will be the signal for the flocking in of immigrants to this, the most desira-ble part of Minnesota.

The south-western portion embraced in this treaty is a most noble grazing country. The scarcity of timber will prevent it from being densely settled for many years to come. In most parts the land is very fertile, affording an im-mense extent of meadow and pasturage. Most kinds of grain and vegetables are found to grow very well. Minnesota has been called the New England of the West. With my own knowledge of both countries, I should say that only the more fertile valleys of New England will com-pare favorably with Minnesota. By all who know this country it is justly regarded as a val-uable acquisition to the territory, which is al-ready open to the immigration which is rolling westward.

The entire amount to be paid for this tract of land, is one million six hundred and sixty-five thousand dollars—or less than nine cents per acre. By the friends of the Indians this is re-garded as the lowest amount which we could in conscience recommend to their acceptance. At the same time as it settles upon them an annuity of sixty-eight thousand dollars for fifty years, or the interest at five per cent. of one million three hun-dred and sixty thousand dollars, it is regarded as a fairer compensation than at first view would be apparent. When the period of fifty years has transpired, the interest will have amounted to the principal multiplied by two and a half. In this way the gross amount of their annuities, running fifty years, will be over three millions. At the same time, if money is worth five per cent. the government has borrowed, in this case, on good terms, as at the end of fifty years the debt is for-given—the interest alone has been paid. Look-ing at it in this financial aspect, I regard the treaty as fair, both for the Dakotas and the gov-ernment.

But there is another view which to me is more important than the dollars and cents phase. Forty thousand dollars is a cash annuity, which will probably be some twelve dollars to each indivi-dual. Ten thousand dollars are to be furnished to them annually in goods and provisions, or either as their circumstances may demand. Twelve thousand dollars are to be expended in sustaining mills and blacksmith shops for their benefit, and in teaching them in agriculture and the mechanic arts, and six thousand dollars for the support of schools. For the opening of farms, the erection of mills, blacksmith shops and school-houses, with their appendages, there is to be an appro-priation of thirty thousand dollars. It is intend-ed to commence one or two manual-labor board-ing schools. Almost everything will depend upon the Agent and the men employed in carrying out this plan of education and civilization. May we not hope that the government will look well to this matter, and see that such a course is pursued with these Indians as will result in their civiliza-tion and elevation within the time specified in the treaty.

The great obstructions to their making pro-gress at all, are the existence of the common property system, and the want of laws to protest life and property. In this treaty provision is made for the enactment of such, for them, by Congress, as from time to time their circum-stances may require. It is to be hoped that this article will not be forgotten.

In securing a large amount of the annuities which come directly into their own hands, it is said, the friends of the Dakotas desired to strike an effectual blow at the community system. We wish to individualize them. Years spent among them have satisfied some of us, at least, that the community system works wretchedly. It makes them think themselves all kings, but it does so by making them all beggars. It is not perfect even among these Indians: they have some per-sonal rights—they have some personal property—but much of what they have is so perfectly at the mercy of every one else that the motive to accumulate—to meet even the actual necessities of life, is too weak to accomplish its object. We want for them protection; we want individu-ality; we want a sufficient motive to labor—namely, the enjoyment of the fruits of one's toil. Let the energetic and industrious become men—individual men, even if it is at the expense of sending the idle, and the lazy and the profligate, down to a lower depth. If we cannot make men of them, let them perish; if we cannot make civilized and Christian men and women of them, they must perish.

To this treaty, who are desiring to make up-ward progress. It is but right that they should have the opportunity, by the carrying out in good faith of the various articles of this treaty. I hope it will be done. I hope the good people of the United States will favor it. I hope the Sen-ate of the United States will ratify it. I hope the President of the United States and the De-partment of the Interior will carry it out. And I hope that our Indians will accept of this oppor-tunity, which they will have, of taking a higher place in the scale of civilized men.

Yours truly,
S. R. RIGGS.

Lacquipurle, Sept., 1851.

P. S.—By another treaty, all the land between that above-mentioned and the Mississippi river, was purchased from the Mdewakantonwan and Warpekute bands of Dakotas.

For the Independent.

LETTER FROM A TRAVELER.

CHAGRES (N. G.) Sept. 23, 1851.

MESSRS. EDITORS:—We arrived here on the "Ohio," this morning, after a passage of nine days. Quite unexpectedly to all, the California steamer of the 13th, as well as that of the 11th inst., was crowded with passengers. Eight hun-dred souls, added to the full complement of the ship's company of one hundred and fifty more, would in any other circumstances but "going to California," be called "crowding." Some few are heard to grumble, even here. But for the most part they are those who begged to be taken on board at any rate, long after the list of passengers was full. Nearly two hundred of these are from Maine, the hardy lumbermen of the eastern forests.

Why do so many still go to California, and what sort of men are they who go? At home in the Atlantic states but few talk of the "land of gold," and with many of the more serious-minded it is looked upon as almost sinful to think of it. To go thither is to make shipwreck of religion and conscience, and even life itself. So think many devout minds in the older communities; and they greatly err as they thus meditate.

After a residence of more than two years on the Pacific coast, I may be permitted to say that probably nowhere are greater inducements to be found to attract the sober-minded, the industri-ous and the good, than are now to be met with in California, in Oregon, in the Sandwich Islands, and on the west coast of Mexico. And yet I do not wish, as a conscientious man, to persuade a single person of fair worldly prospects in the older States, to leave his present home for the trials and uncertainties incident to a change of residence so great as this. Those of delicate constitutions, whose health is giving way to the rigors of our northern climate, I would invite to make trial of such a removal; and may God bless it in their case, as He has in mine.

Still multitudes will go, of the robust and the hard-working natives of our eastern coast. They go to seek gold—some few to seek a home. And by those who go with hardihood to labor, gold is to be found. The wealth of the *placers* is still there, and for years to come honest toil will not fail of meeting a fair reward in the mines of Cal-ifornia. Hence men go thither. The influence of private letters of late, more than that of the press, has been attracting them towards the Pa-cific coast. And joined to this has been that in-born love of adventure, which will continue to draw numbers away from the East to the climes of the setting sun. Thus much in answer to the question of *why* they go.

The manner of men they are has been well seen during the voyage from New York hither. As heretofore, they are almost all of them na-tive-born Americans—bone of our bone and flesh of our flesh. Nearly all the old family names of New England and the Middle States are to be found in our list of passengers. Some are edu-cated, some are not so. Some few are pious, most of them profane. Some few are experi-enced, traveled men, the multitude are not. Some are polished, others and by far the more numer-ous class are rude. All love money, and all carry with them in their own breasts the passions and aims they knew at home. California takes them then as she finds them; and, if it please God, they will not return worse than they left home. The trial to principles is not likely to harm such men as these; and, by Divine favor, we hope that the afflictions they are to pass through are likely to be for their profiting.

What now are Christians at home doing for these young Americans, who thus take their lives in their hands and go out in such numbers to the distant West? They evidently have not been benefited much by the gospel preached near them at their homes in the East. Will they be so now in their new dwelling places on the West coast? I am inclined to believe that they will.

Last Sabbath we had on board the "Ohio" very interesting religious services morning and afternoon, conducted by Rev. Messrs. Alton and Thompson of Jamaica, who were our fellow passengers. The earnest heed given by those present to the warnings and invitations then pre-sented, and the eagerness with which a few bun-dles of tracts which were distributed among the crowd were read, leads me to the belief that if the missionary, and the fervent prayers of those at home could but follow them to their new abodes in the fastnesses of the Sierra Nevada, much good might yet ensue.

Shall they be altogether shut out from human and Christian sympathies because they have gone for *gold*? I make these interrogations as one who *feels* what he says. During a sojourn of three months at the East, I regret to say that I have seen in all the communities there far too much apathy, if not positive aversion felt, to-wards those who have gone to California. No-thing of good, I am persuaded, comes of it, or can ever come of it, to any one; and nothing so deeply wounds the hearts of the friends of Christ whom God in his Providence has placed there. If adventurers, bent on gain, have made ship-wreck of fortune in making haste there to be rich, it does not follow that all Christendom should stand aloof from it. If the man of the world has not received "an hundred fold" from all he has ventured in California, it does not fol-low that the servant of Jesus should infer that the seed of the truth may not there spring up into everlasting life.

But I close for the present. I shall be happy to speak to the readers of *The Independent* from time to time, and hope I may sometimes be enab-led to give them joyful news from this far country of the Pacific coast.

OBSERVER.

P.S. It is but justice to state that nothing has given greater pleasure to myself and family dur-ing the voyage to this place, than the obliging attentions of the commander and other officers of the "Ohio," among whom I may be permitted to mention the steward, Mr. William Dunstan, of Brooklyn, L. I., whose care extended to all on board.

Foreign Correspondence.

DR. CHALMERS ON PROPHECY AND THE MILLENIUM.

BY OUR ENGLISH CORRESPONDENT.

A memoir of Rev. Edward Bickersteth, who was almost the last distinguished representative of the school of Scott and Newton in the Esta-blished Church, has just been published. It is a portraiture of a holy and laborious man, who grew almost as much as it is possible to grow within the Establishment. Mr. Bickersteth held Millenarian views. He believed that the second coming of Christ will precede the Millenium, and that the "first resurrection" is not spiritual but literal, and that Christ will establish a kingdom and "reign in righteousness" on the earth, be-fore the resurrection of the wicked and the gen-eral judgment. These views Mr. Bickersteth brought under the notice of Dr. Chalmers, which elicited from him the following interesting letter, now first published:

"MY DEAR SIR:—I should have acknowledged much sooner the receipt of your kind note, and of the precious volume which accompanies it. I am now reading it with great interest—and think I shall accord more fully with its views than with those of any author I have yet read, who has ven-tured on the field of unfulfilled prophecy. I lately finished the perusal of all Mede's, and of all Cun-ninghame's prophetical works, and certainly have been much impressed by them. I sympathize, how-ever, far more with your doubts than I do with his decisions, on the subject of a personal reign. But of this, on the general, I am well satisfied that the next coming (whether in person or not, I forbear to say), will be a coming, not to the final judg-ment, but to precede and usher in the millenium. I utterly despair of the universal prevalence of Christianity, as the result of a pacific missionary process, under the guidance of human wisdom and principle. But without slackening in the least our obligation to help forward this great cause, *I look for its conclusive establishment through a widening passage of desolating judgments, with the utter de-molition of our present civil and ecclesiastical struc-tures.*

"Let me advert to the practical character and unction of your work, as stamping an additional virtue upon it; being throughout a powerful ad-dress to the conscience, instead of a mere enter-tainment, which too many of our works on prophecy are, to the curiosity of men.

"I am, my dear sir, yours, most gratefully and respectfully,
Feb. 17, 1836. THOMAS CHALMERS."

The four lines which your correspondent has marked for italics exactly express the opinions of JOHN OWEN, as set forth in his sermon on the shaking of heaven and earth, preached before the Long Parliament. AGRICOLA.

LETTER FROM DR. BRADLEY.

BANGKOK, April 10, 1851.

To the Editors of The Independent:

DEAR BRETHREN:—His Majesty, the late king of Siam, departed this life on the morning of the 3d inst., before the break of day. His Royal Highness, T. Y. Choufah Mongkut was, early on the same morning, escorted with all the usual honors of state from his temple to a place which had been fitted up especially for him. He was then ceremoniously disrobed of his priestly gar-ments, and clothed, not as a king, but as one who waits an appointed time, or rather a day which the astrologers say is an auspicious day, for his coronation. Some peculiar notion has led him and his counselors to think that it would not be as well to be crowned in their fifth month as in their sixth. Hence the day appointed for his coronation is the 15th day of May. It is under-stood that he will not take possession of the roy-al palace until after his coronation. He styles himself now the President or acting king of Siam. The name or title fixed upon to be given him at his coronation is the following—Somdet Phra: paramendr Maha Mongkut. His brother, Chou-fah krammakkun Itsaret, is to have titles equally honorable, though the part he will take in govern-ment must necessarily be a little lower than that of his elder brother.

Thus has a perfect change taken place in the dynasty of this kingdom, with so much peace and quietness that but few of the inhabitants of this city knew the hour it happened until many hours after it was all over. None of the missionaries heard of it until eight or ten hours after it transpired. It is a very remarkable circumstance, con-sidering the state of public feeling but a few weeks since, and the fact that this is a heathen people, that this great revolution has taken place without the shedding of a drop of human blood. All parties which were once in a menacing and fearful attitude towards each other, have com-pletely submitted to him whom the high council of the kingdom has elected to become the late king's successor; and there seems to be universal satisfaction produced by the change.

But a few days before His Royal Highness left the priesthood, I had the pleasure, in company with Prof. John Silsby, my colleague, of a very friendly and familiar interview with him at his temple. He received us in an upper room, and gave us a pleasant entertainment, and spoke en-couragingly to us of his purposes when he shall come into full power as king of Siam. One of the improvements he proposes to make is to have his reign practically a limited monarchy. The spirit of what he said was that he could not think that it was good either for king or people to have only one *will* rule a kingdom, as had been the case during all the late reign. Another encour-aging thing he said was that he was pleased with the proposition we made of having a high school established in Bangkok for the purpose of teach-ing the Siamese the English language and the sci-ences connected with it, and that he would give this subject due attention at the beginning of his reign.

This prince and his brother are here univer-sally understood to be the particular friends of the English and Americans. Consequently as they come into power a great change becomes apparent in the feelings of all classes as mani-fested toward the American and other "white-faced" foreigners. The prince who is to become vice-king had excluded himself from all inter-course with the English and Americans for more than a year, and it could not be certainly deter-mined what were his motives. It was feared that he had become disaffected, and was sympathizing with the late king in his fear of intercourse with citizens of those nations. But now he manifests a desire to cherish friendly intercouse with them. A few nights since he had all the few remaining "white-faced" merchants of Bang-kok in his audience hall, and received their hearty congratulations. Some two or three nights after that, he requested all the protestant mis-sionaries of the city to visit him. Nearly all did so, and held a very familiar conversation with him on the interests of the country. He inti-mated that it was the intention of his brother and himself to have quite a number of new ships built, and also to procure two steamboats. We congratulated him, and through him his brother, on their ascension to supreme authority in the king-dom, and expressed the lively hope that they would be decided and noble reformers in their high seats of power, that they would seek the welfare of the people, improve the laws, put down gamb-ling, encourage the cultivation of the arts and sci-ences, allow the people and rulers and princes to travel into foreign countries, send their ambassa-dors to England and America, and thus rise in the scale of nations.

Our old Siamese teachers, who had been seized and imprisoned for having taught the missiona-ries, and who dared not return to our employ from fear of the king's ire, have recently returned to us,

leges,—and is it not all enough to make one fear for the very existence of Protestantism in Hungary? If these orders are thoroughly carried out the Hungarian Protestant Church either becomes *Catholicized*, or is made into a mere police institution of Austria. All life and voluntary energy are destroyed. Its spiritual leaders are only the agents of a Catholic Cabinet, and its young men bred up under the teachings of Rome.* *Is it to be* wondered at, if the Church of Hungary, *now in its time of utmost need*, utters its despairing cry for *help*, to its brethren in all lands?

Remember, ye in America, of whatever religion—ye who love free thought, and who labor to spread free institutions, what it means, to *Catholicize* Hungary! It means to crush and extinguish the last hope of a better future for that generous nation. It means to introduce, not the Catholicism of America, or of France, or of England, but the lying Jesuitry, and the Freedom-hating Catholicism of Vienna and of Naples. It means to utterly blot out the old Church Constitution, which for so long has cherished and nourished independent thought.

And you, Protestants of America, whose ancestors have won in toil and suffering the same privileges which the Hungarians now are losing; you who know their value, who know that the cause of a pure Faith, and the hope of a better time for Humanity, depend on these Protestant principles,—have you nothing now to do, or speak for your brethren in their sore and trying need? *Christ's cause* calls to you from Hungary!

And you, Protestant clergymen of my country, whose glory and whose power it has ever been in America, that you have stood first in the struggle for religious and civil liberty,—remember that your brethren, "the Puritans," the Protestants of Hungary, are in the heat and burden of the contest which you have finished. The surges of attack are beating over them, and they must have your aid soon, or never. With their downfall, with the ruin of Protestantism in Hungary, goes out the last glimmer of a pure Faith in Eastern Europe.

The expression of our sympathy to the world can do something; the offer of our means and our money, more. It can help build up the two Protestant universities, which have been utterly sacked and plundered during the war; it can aid to restore the hundred and more churches entirely stripped of their means by the Austrians; it can enable the Protestants so to regulate their schools that even the extortionate demands of the Government can find no pretext to abolish them. No nation of the earth has so *generous* a reputation as the American. Their sympathy is published to the world, for unfortunate Hungary. What better opportunity practically and peacefully to manifest it?

C. L.

ITALY, *August*, 1851.

* Let no one take consolation from the fact that all these ordinances are given for a "state of siege." The Government journals of Vienna openly assert that it will need many, very many years, before "martial law" can be removed from Hungary. And, according to my view, it will never be removed until that day of God shall dawn, which shall restore Hungary and the oppressed of Europe everywhere, to their rights.

The Independent.

NEW YORK, THURSDAY, OCT. 16.

Special Notice.

TO OUR PRESENT SUBSCRIBERS.

The proprietors of *The Independent*, wishing to extend its usefulness, make the following proposal to subscribers:

For $3 remitted by any *present* mail subscriber or $3 50 by any City subscriber, the publisher will credit him for one year's subscription from the expiration of his *present* term, and also send the paper by *mail* for one year to any person he may name, not already on our books; and for each additional new subscriber will allow him a commission of 50 cents. Should each subscriber take this voluntary and easy agency, and send on an average one new subscriber before the 1st of January next, our list would then exceed 20,000. All clergymen and postmasters are authorized agents for this paper, and will be allowed fifty cents commission on each *new* subscriber.

THE EFFECT OF PERSPECTIVE.

It is one of the infirmities of our nature, that things appear so differently when seen at different distances. The little, when close at hand, and especially when viewed without any just background, seems great. The insignificant, in such circumstances, swells into monstrous importance, as a fly or a mosquito passing close by the organ of vision, paints a larger picture on the retina than an eagle soaring toward the sun.

How *different* when seen from some calm retreat in the still air of the country, are many of the transient matters which, in the whirl of a crowded city, cannot be regarded without prodigious excitement and agitation! This is one reason why men whose homes and employments are in some great metropolis, ought to retreat occasionally into the country to get juster views of things in their real magnitudes and proportions, and to escape that incipient tendency to insanity which consists in exaggerated and morbid ideas of things comparatively unimportant, and which is the natural result of a too long and too close attention to things seen out of their time, shape, and size, because seen from the wrong point of view, and without a just perspective. An intelligent and judicious man residing in the State of Vermont can pronounce a far wiser and safer judgment on many a public question than the same man could pronounce if his residence were in "the empire city," or if he were at the seat of government, with Congress in session.

In like manner, it is easy to imagine that many things which for the moment seem infinitely important to our American public, lose much of their importance when the observer stands at the distance of three thousand miles or more. To us, from our point of view on this side of the Atlantic, the tremendous agitation in Great Britain, occasioned by the coming of Cardinal Wiseman with his red stockings, is little else than ludicrous. Just so to the American traveling in distant lands, some of the questions which agitate our country from time to time, seem ludicrously unimportant or ludicrously factitious. Whether this party or that shall be in power—whether the distinguished Obscurity nominated at one convention, or the illustrious old orator or soldier nominated at another, shall be elected President when no great question of national duty or honor is involved in the issue—are questions of small moment when they come before the mind of a true-hearted American in foreign lands. The report that the country is just passing through an awful crisis, and that the only chance of saving it from ruin is by the election of this particular candidate, or the success of this particular party, may produce an impression in a crowded and enthusiastic mass-meeting, and may have its effect in bringing to the ballot-boxes many a quiet citizen who would not take the trouble to perform his duties as an elector unless he verily believed that the salvation of the country might turn upon his vote. But to an American who is traveling in lands where the government rests simply upon military force, where he meets at every turn the functionaries of an armed police, and where he feels that the ground under his feet trembles, as it were, with subterranean fires that are soon to find vent in some terrific explosion, and who looks across the ocean to see with honest exultation the freedom, the growth, the wealth, the power, the stability, and most of all the peaceful and self-balanced order of his native country,—smiles at the idea that such a country is on the very brink of ruin, but will be saved if our party succeeds at the next election. At the same time, if he is at all a right-minded man, he will find that great questions of national morality—such as the question respecting the part which the government and people were to take in relation to the late piratical invasion of Cuba, or the question whether all the principles by which the common law protects the personal liberty of freemen shall be sacrificed and abolished for the sake of facilitating the recapture of fugitive slaves—lose nothing of their importance by being seen across three thousand miles of ocean. On the contrary, when once the observer is quite beyond the reach of those false and distracting lights which proceed from political factions and from great commercial interests, these questions of duty and of honor are seen expanding into colossal dimensions, and throwing into comparative insignificance all questions of mere economy and temporary policy.

But it is not the political questions and political agitations only that are modified in their apparent magnitude and proportions by the effect of perspective. Our sectarian and religious differences, and to a great extent the controversies that arise among our theologians, seem to lose much of their importance when viewed at a suitable distance. Let the sectarian schemer, or the theological partizan get away from contact with that which so excites his zeal—let him get into France or Italy, let him get into Turkey or Egypt, and from the midst of the darkness which overspreads such countries, let him look back to this land of Christian light and freedom and of hope for the world's deliverance, and unless his mind is exceedingly rigid as well as exceedingly narrow, he will get some new views as to the importance of the disputes between different theological seminaries and the rivalries between one great evangelical body and another. He may have strong personal alliances and sympathies which give him a special interest in the prosperity of particular religious bodies, he may be a Congregationalist or a Presbyterian, or he may have a decided elective affinity for one rather than the other of the two bodies which contend for the rights and honors of the "General Assembly;" but if in a Mohammedan country, or in a Roman Catholic country, he does not feel more deeply than ever that, in such a land as ours, the jealousies and rivalries, and the sectarian plottings which separate from each other the churches of various evangelical denominations, and which exhaust so much of the strength that is needful for the common cause, are a sort of treason against Christ, it must be because his mind, packed tight with prejudices, and bound as with iron hoops, is quite incapable of expansion. Imagine, gentle reader, if you can—indeed it may be for your soul's health to imagine—how our sectarian doctors, each full of zeal for the peculiarities of his own sect and alarmed at the growth of every other sect, strike the mind's eye when one attempts to look at them and their little schemes and struggles from the distance of one third of the earth's circumference. The enterprises which, in a large and catholic spirit of cooperation, and in a generous indifference to partizan and sectarian interests, propose to fill the vast territories of this colossal Union with Christian light and to make all the resources and energies of the American people available and sufficient for the emancipation of the world from the dominion of the god of this world—the influences that are at work to make the churches purer, more devoted, more earnest, more active, and at the same time more catholic and Christlike in their sympathies—the influences that are operating to recall the ministry from vain janglings and disputatious niceties of opinion to the grand realities of redemption, and especially to the reality of the communion between the believing soul and the Redeemer by the indwelling of the Holy Spirit—these things lose none of their importance when contemplated from afar. On the contrary, to the eye that looks back upon America with Christian love and longing, even from the remotest outposts of evangelical enterprise, these things, and such as these, present themselves with a breadth and grandeur of importance before which the strifes and projects of sectarian ambition dwindle into insignificance.

Time as well as space has its distances and its perspective. Let a man of fifty look back over an interval of five and twenty years, and see what were the questions which then divided or agitated the public, and in regard to many of them he will have a very different sense of their importance from what he had when they were the questions of the day. We cannot doubt that if we could all throw ourselves forward a quarter of a century, and see the questions and contentions of this day in the light and bearings in which they will appear to those who shall then be living on the earth, many of our strifes, political and ecclesiastical, sectarian and theological, would be suddenly tranquilized. Still more, could we now put ourselves into the position of those who, in 1950, will look back upon the doings of our day, as we now look back upon the affairs of 1750 brought up to view by historical and antiquarian investigation as by a kind of disinterment, we should lose much of our interest in many things which we are prone to regard as of grand importance, and we should concentrate much more of our regard and of our zeal upon some other things which we are at present too prone to undervalue.

The life to come will have its perspective, as this life has. And as he is the wise man who has the sagacity to see things now in the light and bearings in which they will appear at some future period in time, so he is the wisest man who has the faith to appreciate all the affairs of earth and time as they will appear hereafter when we shall look back upon them from amid the grandeurs of eternity.

THE TREASON TRIALS.

"*And now henceforward it shall be treason for any that calls me other than*—Lord Mortimer."—JACK CADE.

From time immemorial an indictment for treason has been the ready instrument of despotism for enforcing odious and oppressive laws. In Austria or Italy at this day, to whisper dissatisfaction with any law or administrative act of government, is a crime against the government for which the offender is likely to forfeit his life. Significantly enough, a formidable array of treason trials—more formidable even than the great rail-road conspiracy case at Detroit—is brought forward in this country in connection with an inhuman statute, the enforcement of which does violence to the spirit of our institutions, exasperates popular feeling, and grates upon the noblest sentiments of human nature. While these trials are in progress, and the evidence yet incomplete, we have no disposition to comment upon them or in any way to influence public sentiment towards those concerned in their management. Let the course of justice be uninterrupted by popular appeals. But there are certain great principles involved in the treason case at Philadelphia that call for discussion. Judge KANE, in his charge to the Grand Jury, defined the law of treason in a manner that is not sustained by the Constitution of the United States, nor by any American precedent. If his construction of treason is to be taken as the law of the land, it is hardly too much to say that there is an end of political liberty. As public journalists, therefore, it becomes us to look this matter calmly in the face, to see whither we are tending, and if possible to arouse the national sentiment against doctrines of the most absolute Tyranny.

The following extract from the charge of Judge Kane contains the essential points of his position:—

"Treason against the United States is defined by the Constitution, art. 3, *sec.* 3, cl. 1, to consist in 'levying war against them, or in adhering to their enemies, giving them aid and comfort.' This definition is borrowed from the ancient law of England, *stat.* 25, *Edw.* 3, *stat.* 5, *chap.* 3, and its terms must be understood of course in the sense which they bore in that law, and which obtained here when the Constitution was adopted. The expression 'levying war,' so regarded, embraces not merely the act of formal or declared war, but any combination forcibly to prevent or oppose the execution or enforcement of a provision of the Constitution, or of a public statute, if accompanied or followed by an act of forcible opposition in pursuance of such combination. This, in substance, has been the interpretation given to these words by the English judges, and it has been uniformly and fully recognized and adopted in the courts of the United States. (See *Foster, Hale, and Hawkins*, and the opinions of Iredell, Patterson, Chase, Marshall, and Washington, *J.J.*, of the Supreme Court, and of Peters, D.J., in *United States* vs. *Vigol*, *United States* vs. *Mitchell*, *United States* vs. *Fries*, *United States* vs. *Bollman and Swartwout*, and *United States* vs. *Burr*.)

"The definition, as you will observe, includes two particulars, both of them indispensable elements of the offense. There must have been a combination or conspiring together to oppose the law by force, and some actual force must have been exerted, or the crime of treason is not consummated.

"The highest, or at least the direct proof of the combining, may be found in the declared purposes of the individual party before the actual outbreak; or it may be derived from the proceedings of meetings in which he took part openly, or which he either prompted or made effective by his countenance or sanction—commending, counseling and instigating, forcible resistance to the law. I speak, of course, of a conspiring to resist a law, not the more limited purpose to violate it, or prevent its application and enforcement in a particular case, or against a particular individual. The combination must be directed against the law itself.

"But such direct proof of this element of the offense is not legally necessary to establish its existence. The concert of purpose may be deduced from the concerted action itself, or it may be inferred from facts occurring at the time, or afterwards, as well as before.

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The entrance to the garden is well stocked with agricultural implements and machines, carriages, fire-engines, &c. Among the latter is a massive engine, beautifully decorated, and of great power, from the manufactory of Mr. James Smith, of this city. It will be long before the 'Fire Annihilator' will supercede the demand for such potent engines as this.

The machine room exhibits some new patents, showing that the genius of invention is not yet exhausted, nor the conquest of the spiritual over the material complete. Builders and owners of real estate—not to speak of hapless, helpless tenants—will pause before the array of furnaces and ventilators, now indispensable in every well-ordered house. Of these, Walker's well-proved furnace, and Emerson's ventilators, will attract the special attention of those who take an interest in the application of philosophical *principles* to purposes of health and domestic comfort. The same house (Geo. Walker, 89½ Leonard) exhibits a novel and beautiful style of mantels, made of cast iron and plate glass. The frame is of iron, covered with hard paint, and polished to a high degree of brilliancy, and the settings are of thick glass, painted on the inner side, to imitate the most costly marbles. The imitation, however, while perfectly natural, surpasses the original. No polish on marble can vie with the luster of these mantels. Their advantages are, cheapness as compared with corresponding styles of marble, durability, and ease of preservation, any injury being restored without altering or displacing the structure. It would seem that these must come into very general use, unless the introduction of furnaces and ventilators shall cause fireplaces to be dispensed with altogether.

To pass from the substantial to the beautiful, our eyes were riveted—we trust without any breach of the tenth commandment—by the rich display of vases and china sets from the establishment of Woram and Haughwout. Two vases in particular, of most elegant finish, colored and gilded in a style to suit the most fastidious taste, form the center of attraction in a circle of the choicest wares. These vases we saw a few weeks ago, just as they were *imported*, of a uniform color, and that a dingy white, and entirely without ornament. Messrs. Woram and Haughwout, by the perfection of their finish, have shown us "how they do in France." Everything connected with this branch of the arts can now be procured to order in Broadway, equal to the highest styles of Paris. Next—but the children are hurrying us to take them to the Fair, and we must drop the pen and go again to feast the eye.

Miss Catharine Hayes.—This accomplished and delightful vocalist has won something more than the general and impersonal admiration which is usually accorded to musical artists, during her stay in New York. Her voice has a rare and rich capacity for the expression of feeling, whether tender, mirthful, or indignant; and the soul which lies behind it finds frequent occasion for the use of this power. Some of the ballads which she sings are delivered with singular and very beautiful force and impressiveness; and her total execution shows great taste and culture, as well as very admirable natural powers. No other singer, however accomplished, could have hoped for an ovation in America the year next following the brilliant and universal triumph of Jenny Lind. But Miss Hayes has secured appreciation and an audience, without the aid of the blazon of the press; by virtue only of her 'sweet singing.' And her enthusiastic countrymen will not be the only ones to greet her return to the scenes of her first American successes. S.

Help for France.—Our esteemed brother, Rev. Leon Pilatte, delegate of the Evangelical Society of Paris, is now on a tour west and south, with a view to collections in aid of missions in France. We commend him and his cause to the hearty good-will and the liberal aid of all Christians upon whom he may call. The next year will be a critical year for France. It is all-important that the friends of vital religion there should be well supplied with means for their work.

For the Independent.

WRITINGS OF REV. W. HOOKE.

Messrs. Editors:—The remarks of your correspondent Beza, in the last *Independent*, upon the writings and spirit of Rev. Wm. Hooke, were very just and sound. But it remains to mention one other production of that venerable divine, which, for vigor, boldness, and religious fervor is not surpassed by anything in the Puritan literature of New England. It is a sermon preached in the Church at Taunton on the Fast Day of 1643 or 1644. It is entitled "New England Sense of Old England and Ireland's Sorrows." It draws an ingenious parallel between the circumstances related in the 10th chapter of the Second Book of Samuel, from the 6th to the 12th verses, and the condition of the churches and the people at the time of the English Revolution. It is severe and indignant in rebuking the prelates and their party, yet its general tone is that of a lofty and beautiful trust and hope. Its doctrine is, "Energy and perseverance, earnest prayer, and abiding faith in God, for liberty and the victory of right, for manliness, and for godliness. A portion of it was preached this year on Fast Day, in the First Church in Taunton, on the very spot where it was uttered more than two centuries ago, and was felt to be strangely and very closely applicable to the events of the present time, when our Court Houses are surrounded by chains, and the flying bondman finds no shelter in our "cities of refuge." A printed copy of the sermon may be found in Harvard College library. The archives of the Taunton Church contain a manuscript copy. It is, on the whole, considerably superior to the other Fast Day sermon alluded to by Beza. C. H. B.

Our correspondent "Beza" omitted a particular account of the Taunton sermon, because Dr. Bacon had fully noticed it already—the object being to give notice of the existence of works of Mr. Hooke which had been supposed to be lost. In our paper of Oct. 9 one of the titles was misprinted; it should read "New England's Tears for Old England's Fears."

Welcome to Dr. Pennington.—On Wednesday evening, Oct. 1st, a large audience assembled in the Shiloh church, corner of Prince and Marion street, for the purpose of welcoming home the pastor of the church, Rev. Dr. Pennington, who has been absent in Europe more than two years.

The meeting was called to order by Mr. L. H. Putman, and Rev. Amos G. Beman, of New Haven, Ct., appointed chairman, who read parts of the 107th Psalm, and offered prayer. The excellent choir sang the 100th Psalm, commencing, "Before Jehovah's awful throne," and Addison's beautiful hymn, "How are thy servants blest, O Lord." After which the chairman said:—

"We meet for the purpose of extending a welcome to our mutual friend, the pastor of this church. How different the circumstances under which we meet this evening from those under which we met when our beloved brother was about to leave us. We come to acknowledge the good providence of God in his mercy to our brother on the deep, in foreign lands—in the preservation of his health and that of his family, and in raising up friends for him, and for the cause of freedom and righteousness in which he has been engaged.

"We may allude briefly to the changes which have taken place—the deaths in this church and congregation, and in the circle of the pastor's acquaintance in this city and in this country.

"We may allude to the passage of the Fugitive Slave bill by the American Congress, and its effects upon hundreds and thousands who were peaceably and faithfully pursuing "the even tenor of their way." The terror and alarm which that law has caused in families and churches in this country! And what has been the action of multitudes of those who profess to be the ministers of Christ the Redeemer!—The Cokes, the Knoxes, the Tyngs, and the Springs. Look at their declarations in the light of what our Savior says—'Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself,' &c.

"You left this country with the burning thought in your bosom that by the time you were a slave. And what must have been the effect of that law upon your mind when you read it, and remembered your condition, and saw the effects which it was producing in this land. But we welcome you, through the kindness of friends in Scotland, back—not a trembling fugitive, but a freeman.

"In the name of the slaves, we welcome you. They are not here to greet you. In their behalf we hail you, and rejoice in your return, that with renewed energy and fresh zeal you may plead for them, 'remembering those in bonds as bound with them.' In your history they stand redeemed and regenerated, and that history, in the providence of God, we accept as a pledge and earnest of the full and complete deliverance of the bondman.

"In the name of those who are nominally free, we welcome you, and bid our sons behold your example and be encouraged. We welcome you to all the toils and labors in which we are engaged for the moral and intellectual elevation of our people, to all our struggles in achieving our social and political redemption. As a gentleman, and scholar, and Christian, we welcome you. As a minister of the Gospel, we hail you, that here you may cooperate in showing that 'God has made of one blood all the nations of the earth,' and that the Gospel may show its power by bringing all in this land to receive and love this truth, until which time its triumph will not be completed.

"We welcome you then to this country, in truth, in love, and in confidence, thanking God for his good to you and us, and thanking all the friends in foreign lands for their kindness to you,—we welcome you again to our churches, to our firesides, to our hearts, and may God bless you, my beloved brother."

Mr. Beman here gave Dr. Pennington his right hand, who came forward and was greeted and cheered by the large audience. He spoke of the obstacle he had met with in attempting to obtain a passage from New York to Liverpool, of his reception among his old friends in England, his visit to Scotland, and two running visits to the continent, his reception at Heidelberg University, the views entertained abroad of the Fugitive Slave law, and the growing feeling in favor of free labor as a means of affecting slavery. He returns highly encouraged.

Having concluded his interesting remarks, the throne of grace was addressed by Rev. Samuel E. Cornish, and the concluding hymn read by Rev. H. M. Wilson. The benediction having been pronounced, the vast audience retired with evident satisfaction and gratitude.

N. B. Lewis, H. H. Putman, E Diar. } *Committee of Arrangements.*

RELIGIOUS INTELLIGENCE.

American Tract Society.—The Committee have issued their annual statement and appeal. Their position is thus stated with reference to the excitement of the day—

"The position of the Society as an *American* institution—knowing nothing of sectional distinctions; as a *catholic* institution—disclaiming denominational affinities; and as a *Christian* institution—with a field as broad as the world—is one which we commend it to the affections of every patriotic and pious heart. It rejoices in this peaceful mission; and would pursue it, until the scepter of the Prince of peace is acknowledged in every land."

Synod of Ohio, N.S.—At the late meeting twenty churches were reported as having enjoyed seasons of revival; in one church 60 have been received to membership, in another 34, &c; in all, by profession, 381. Several new houses of worship have been erected, and others improved. There are 71 churches, with 4,120 members, an average of 59. Resolutions were adopted of unabated and increasing confidence in the American Board and the American Home Missionary Society. Also,

"*Resolved*, That, in the opinion of this Synod, the recent enactment of Congress, generally known as the 'Fugitive Slave Law,' is contrary to the dictates of humanity, the principles of justice, and the law of God; and consequently all good men, all who regard the law of God as the 'higher law,' must decline obedience to its requirements."

Synod of Cincinnati, O.S.—This body at its late meeting reaffirmed its support of the theological seminary at New Albany, in the face of Dr. Rice's denunciations of Prof. McMasters for the heresy of abolition. The synod also voted 62 to 19 the expression of their gratification at the success thus far of the new seminary at Cincinnati for training young men for the work of the ministry.

Ordination.—Dr. Lobdell, designated as missionary of the American Board to Kurdistan, was ordained to the work of an evangelist on Sunday evening last, at the Church of the Pilgrims, in Brooklyn. The sermon was preached by Rev. Dr. Bethune, of Brooklyn; the ordaining prayer was offered by Rev. Mr. Paris, of the Sandwich Island mission; the charge was given by Rev. Mr. Storrs, pastor of the church; and the right-hand of fellowship by Rev. Mr. Atkinson, of the Fulton Avenue church. The exercises were of great interest.

Ordained.—At New Haven, on Sabbath evening, Oct. 12, in the Center church, Mr. Joseph Rowell, as a missionary and seaman's chaplain for Panama. Rev. Dr. Goodrich presided, and invoked the blessing of God; Rev. Dr. Cleveland preached the sermon, from Heb. 11: 32-34; ordaining prayer by Dr. Bacon; charge and instructions of the Am. Seamen's Friend Soc. by Rev. J. Spaulding; right hand of fellowship by Rev. Mr. Love; concluding prayer by Dr. Fitch. Mr. Rowell will bear a joint commission from the above society and the American and Foreign Christian Union. The population of Panama is variously estimated at 10,000 to 20,000; about 2000 of whom are Protestants. There are 12 Roman Catholic churches, and 30 to 50 priests, and no Protestant minister of the Gospel there. Within the last year there were 408 vessels, with a tonnage of over 134,000, in the port and bay: 136 of them American, and nearly half the whole tonnage. On the 15th of April there were 50 vessels there. The California steamers are there, the railroad will soon be completed, and the importance of occupying the post cannot be over estimated.

Ordination.—An interesting ordination took place on Tuesday, Sept. 2, at Pultneyville, N. Y., giving to a little congregation of Hollanders in that place, a pastor in regular connection with the Reformed Dutch Church of the United States. The case thus stated in the *Christian Intelligencer*:

"The congregation were desirous of calling and settling a minister chosen from their own number, one who had labored among them with acceptance and success for two years as their religious teacher, who, it was believed, had the qualifications to serve them in the Gospel, and who stood recommended by Classis to General Synod for a dispensation to become their pastor. Synod having granted the request, the Classis, at its last session at Geneva, fully and faithfully examined Adrian K. Kasse on the different branches required, with a view to the office of the ministry and his ordination over the brethren. The candidate gave entire satisfaction to Classis, and to the *Synodus Deputatus*, of his piety and ability to teach, and was duly licensed."

A special meeting was held at Pultneyville for the ordination. Rev. G. J. Garrelson preached the sermon, the exercises being in English. In the afternoon, there was a service in Dutch, when the newly-ordained pastor preached his inaugural sermon:—

"He took for his text Psalm cxxvi. 3: 'De Heere heeft groote dingen by ons gedaen, dies zijn wij verblijt.' 'The Lord hath done great things for us, whereof we are glad.' The preacher portrayed, in the history of this church, the goodness of God to his people and his Chur ch, and exhibited some of the great things He had done for them, both in providence and grace, as recorded in their history from the days of their fathers to the present day, and which had to them been occasions of joy and rejoicing. He then applied the text to themselves; to the dealings of God in reference to the Dutch Church in the Reformation, and its many severe trials and deliverance she had experienced in their own day; to the people of the congregation especially, who had been so wonderfully preserved and protected by the Lord through all the perils and deprivations through which they had passed in immigrating and settling in this country, and favored again with the full and free enjoyment of their civil and religious privileges."

One remark may be made on the formal part of this interesting transaction. The people, after full trial, wished Mr. Kasse to be their pastor. The Classis, or ministers and churches of the same faith in the vicinity, were satisfied of the propriety of their choice. But yet the result could not be reached without a "dispensation" or special permit—*a la Pope*—from a distant tribunal of strangers, who could know nothing of the case but what they learned from those of the vicinage. While it is difficult to see what additional security is gained by this complicated *gearing*, it seems evident that the local body of ministers are less likely to judge with faithful rigor than they would be if the responsibility of the final decision rested directly on those as in Congregational usages it does.

Welsh Installation.—Rev. John Parry was installed, July 1st, pastor of the Welsh Congregational church at Iowa City, Wis., most of the services being in the Welsh language, and according to the customs of the churches in Wales.

Dedication.—On the 18th of August, the Congregational church in Paris, Wis., dedicated the new house of worship which they had just completed in the midst of the difficulties which surround such an enterprise in a new country. Rev. John Gridley, of Kenosha, Rev. Mr. Lee, Wesleyan minister, and Mr. Boynton, the acting pastor, took part in the services.

Rev. Erastus Dickerson has declined a call from the Bedford church, Brooklyn, where he has been preaching the past year; also one from the church in Bloomfield, near Hartford, and has accepted a call from the church in Colchester, Conn. His installation will take place on Wednesday, the 22d inst. Sermon by Rev. Walter Clarke, of Hartford.

Rev. George M. Tuthill, late of Monticello, Ill., has accepted a call from the Congregational church in St. Clair, Mich.

Rev. J. J. Freeman, Secretary of the London Missionary Society, died at Hamburg in September last, having gone there for the benefit of his health. He was once a missionary in Madagascar, and was among those compelled by persecution to leave the island. He had lately returned from an extended visit to the missions in South Africa.

Rev. Dr. Whitehouse, of St. Thomas' Church in this city, has accepted the bishopric of Illinois, and with it the rectorship of Trinity Church, Chicago. He will, however, remain in charge of St. Thomas' and the consecration of the new, or rather the restored edifice, which is expected to take place on 23d February next.

Temperance.—Dr. Jewett addressed a large meeting lately at Boston in favor of having the "Maine law" adopted in Massachusetts. The only danger in Maine is apprehended from the money of Boston merchants, and Dr. J. thinks it better to give them business at home. It is a good time to try it, now that the doctrine is so earnestly taught by conservative men, that every law which is passed *must be executed*. On this ground there ought to be no difficulty apprehended in enforcing the law in Boston, since the surrender of poor Sims. One of our exchanges thinks the enforcement of such a law in Boston *will not* make it any easier hereafter to execute the fugitive law.

The editor of the *Christian Advocate and Journal*, who was a guest (we were not) at the celebration of the opening of the Hudson River railroad, complains earnestly and justly of the abominable display of drunkenness occasioned by the profuse provision of wine and other liquors, and wonders why men of influence continue this immoral practice, to the ruin of so many young men, and to the disgust of multitudes of citizens who would otherwise take a pleasure in participating in proper public demonstrations.

"The same men who glorify Father Mathew as a public benefactor, for propagating the principles of total abstinence, will drink champagne until they know not whether their heads are upon their shoulders or fifty feet in the air! or, if they drink no intoxicating liquors themselves, they *provide* it, and others drink it, and become mad. Upon this occasion two melancholy instances came under our observation. One was a young man led off by a friend, who passed through the crowd, strewing the contents of his stomach along the way; and the other was another young man, genteelly dressed, completely crazed, passing along by the cars, shaking hands with those who were seated inside, through the window, uttering all sorts of foolishness, while dozens who witnessed the scene were giving vent to their sentiments and feelings in bursts of uproarious laughter.

"The reader may be sure that we make this record with unfeigned sorrow. We would gladly draw the veil over this part of the scene, if our conscience would allow us, but it will not."

Resolutions on the Liquor Traffic.—At a meeting of the Third Presbytery of New York, in the Session-room of the Mercer-street Presbyterian church, on Monday, the 13th inst., the following resolutions were adopted:

"*Resolved*, 1. That the Third Presbytery of New York have seen, with the greatest concern and alarm, the growing multiplication of porter-houses and other liquor stores within their bounds, and the consequent rapid increase of poverty, misery and crime.

"2. That it is the deep conviction of this Presbytery that the manifold and terrible evils of intemperance, under which our city and country have so long groaned, can never be removed so long as the traffic in intoxicating liquor is sustained by the license of law.

"3. That it be recommended to our ministers and churches to use their influence in every proper way to procure the repeal of the present license laws, and the enactment of laws for the entire suppression of this iniquitous and soul-destroying traffic.

"4. That the Presbytery have regarded with great interest—and with unfeigned gratitude to God for the results thus far—the recent enactments of the legislature of Maine on this subject, and express the hope that the legislature of our own State may be led to the adoption of measures as wisely adapted to the condition of our community, and equally conducive to the end sought.

"5. That these resolutions be published in the city papers.

"A true extract from the Minutes.

"Edwin F. Hatfield, Stated Clerk."

COLLEGES.

Princeton Theological Seminary.—Rev. William H. Green was inaugurated Professor of Biblical and Oriental Literature, on the 1st of Oct. Rev. Drs. Janeway, Neill, Plumer, and S. B. Jones took part in the exercises. A correspondent of the *New York Observer* gives the following sketch of the young professor:

"He is a native of Trenton, N. J., and a nephew of the present Chief Justice of New Jersey. He graduated at a very early age at La Fayette College, at Easton, Penn., with the highest honors. When only fifteen he was appointed Tutor of Greek and Latin in that institution, and at eighteen was made Professor of Mathematics. While a student at the Princeton Seminary, he was uncommonly distinguished for scholarship, and is said to have gained such proficiency in Arabic as to be able to read the Koran in that language before he graduated. He was for some time Instructor in Hebrew in the Seminary, but has now relinquished the pastorate of the Central Presbyterian church in Philadelphia, after having been to highly accepted and esteemed pastor for two years, in order to enter upon the high and important duties of this Professorship. The corps of instructors in this Seminary is now complete, and the Seminary appears to be in a more flourishing and useful state than it has ever been. S. E. W."

New Brunswick Theological Seminary.—On Wednesday, Oct. 1, Rev. William A. Campbell, D.D., late of Albany, was inaugurated Professor of Biblical Criticism in the Theological Seminary of the Reformed Dutch Church. Rev. Drs. Howe, Kennedy, and Bethune took part in the exercises. We are happy to learn that the seminary has opened with a larger number of students than for many previous years.

Heidelberg College, at Tiffin City, Ohio.—During the late meeting of the German Reformed Synod, of Ohio, Rev. E. V. Gerhart was inaugurated as President of the College and Professor in the Theological Seminary.

Universalist College.—At the General Convention of Universalists, held in Boston in September, about 220 ministers were in attendance, of whom 100 were from Massachusetts, and 71 from the other New England States. A meeting was held of subscribers to the $100,000 fund for founding a Universalist College; and it was reported that the subscription was complete, including $20,000 in land promised if the College is located in Somerville, and $10,000 more conditioned on its being located in Massachusetts.

Madison College, Ohio.—This is the only college established by the Associate Reformed Church in this country. It is located at Antrim, Guernsey county, and efforts are now made for its endowment.

Academy at Berea.—This institution is under the patronage of North Ohio Conference of the M. E. Church. Prof. Merrick remarked that "it has a foundation of rocks, and an endowment of spiritual blessings, and will educate the intellects of many generations;"—an allusion to a valuable quarry of grindstones belonging to the academy.

Farmer's College, Cincinnati.—F. G. Cary is the President, assisted by six Professors and Tutors. The numbers stand—Seniors, 10; Middle Class, 27; Junior, 34; Preparatory Department, 156;—total, 228. We are glad to learn that the efforts to endow the college are proving successful. The course of instruction is full. The expenses are moderate; the location healthy and well chosen. This institution has a long career of usefulness before it.—*Christian Herald*.

Columbia College.—At the last meeting of the trustees, W. A. Jones, the critic and essayist, was appointed librarian, an office for which he is prepared by his studies and habits of mind. The library contains about 16,000 volumes in excellent condition.

Norwich University, Vt.—The accession of Pres. Bouras has given a new character to this institution. At the Commencement, literary addresses were delivered by Rev. Dr. Parks and Hon. Caleb Lyon. Four young men were made Bachelors of Science and one Bachelor of Arts. The degree of Doctor of Divinity was conferred upon Rev. Azel Cole, President of Nashota Theol. Seminary, Wisconsin, and that of Doctor of Laws upon Hon. Caleb Lyon, of Lyonsdale.

LITERARY.

"The arrest, trial, and six years' incarceration in the prisons of Georgia, of Lewis W. Paine, of Rhode Island, for aiding an escaped slave." 12mo pp. 187. Mr. Paine went to Georgia to conduct a factory, and afterwards became a teacher in that country. Being arrested on a charge of aiding a slave who had been a long time in the bush, he was convicted on very slight evidence and sentenced to the same prison where Butler and Worcest er suffered their long imprisonment. His health becoming so much impaired by six years' confinement that it was evident he could not be made longer to endure the vengeance of slavery, he was pardoned out last winter. The narrative will be read with interest and instruction.

"The Christian's Daily Treasury."—A religious exercise for every day in the year. By Ebenezer Temple, author of "The Domestic Altar." Published by Gould and Lincoln, Boston, 12mo, pp. 432.

"Gulliver Joi; His three voyages to Kailoo, Hydrogenia and Ejario." Edited by Elbert Pierce. Charles Scribner, publisher, 145 Nassau-street, 12mo, pp. 272.

"Woman and her Needs." By Mrs. E. Oakes Smith. Published by Fowlers and Wells, 131 Nassau-street. 12mo, pp. 120.

P. Brockett & Co., Hartford, Conn., will publish very soon, a new work entitled "The Heroes and Martyrs of the Modern Missionary Enterprise," with some sketches of the earlier missionaries. Edited by L. E. Smith, Esq., with an introduction by Rev. Wm. B. Sprague, D.D. 8vo, illustrated by numerous steel plate portraits.

A friend has placed at the disposal of the Southern Board of Foreign Missions the sum of $50, to be offered as a premium for the best essay on missions, to make a tract of 24 or 36 pages, adapted for general circulation, to produce an earnest missionary activity among the churches. The essays, suitably designated, should be sent to Rev. E. Ryland, Richmond, Va., previous to Jan. 1.

Dr. Jarvis' Library is to be sold at auction on Tuesday, November 4, and the following days, by Lyman and Rawdon, 377 Broadway. It contains above 10,000 volumes, most of which were obtained by him during his long residence abroad.

"Life in the Sandwich Islands; or The Heart of the Pacific, as it was and is." By Henry T. Cheever. Published by A. S. Barnes & Co. 12mo, pp. 355.

John Chapman, London, the extensive dealer in American publications, commences a Library for the People with William Ware's "Sketches of European Capitals."

An abridgment of Comte's "Positive Philosophy" is announced as soon to appear in London.

"Hints to Employers; or a Plea for Apprentices and Clerks." By Joseph P. Thompson, pastor of the Broadway Tabernacle Church. 24mo, pp. 128. M. W. Dodd, publisher. The substance of two lectures to young men heretofore delivered on Sabbath evenings at the Tabernacle.

Charles Scribner is about to publish a work of religious biography which promises to be both interesting and useful in a high degree. It is entitled, "Life and Trials of a youthful Christian in pursuit of Health; as developed in the Biography of Nathaniel Cheever, M.D." By Henry T. Cheever. With an introduction, by George B. Cheever, D.D. 12mo, pp. 372.

Carlyle's Life of Sterling is republished in Boston, by Sampson & Co., almost simultaneously with the London issue.

Dr. Kraitsir, the learned Hungarian, has commenced in this city a course of lectures on the Structure and Significance of Language. The place is Spngler Institute Broadway, near the Puritan Church.

FOREIGN.

The Cunarder Asia arrived on Friday, with news three days later. Several failures have taken place in Liverpool, Glasgow, and other cities, some of them quite heavy—cotton and corn speculations the general cause. It is considered that the prospect is favorable for a better supply of money; and the impression is, that the worst has been seen for the present.

The London Observer states that nearly four millions and a half of persons have already visited the Crystal Palace, and the amount received for admission is little short of £400,000

Kossuth arrived at Smyrna on the 12th September, on board the Mississippi.

The statue of an idol in stone, coarsely executed, but supposed to date from the period of the Phœnicians or Carthaginians, was found about a fortnight since among the ruins of the old town of Arzow, in Algeria.

Letters from Prague of the 11th, state that the cholera rages there with great fury, and that death causes a few hours after the first attack.

It is supposed that the capital destroyed in the anti-house warfare in Tipperary alone, amounted to upwards of £50,000. Laborers cannot find house room in any part of the country.—*Tipperary Vindicator*.

The Potato Crop.—The accounts of the potato crop from the north of England are unsatisfactory, but those from Ireland are more favorable.

The submarine telegraph is laid to within three miles and a half of the French coast, where the Blazer is anchored. Communication with the English coast is perfect.

The Emperor of Austria is at present in Italy, reviewing troops, &c., at Verona.

By a decree, dated Gaeta, 21st ult., the King of Naples has created a commission of statistics, which is henceforward to collect statistical information relating to the different branches of science and economy in the kingdom of Naples.

Spain.—The government was accelerating, as much as possible, the departure of reinforcements for Cuba. 1000 men, and 40 Paixhan guns, intended for the defense of the island, had arrived at Cadiz, and were to be embarked in a few days for Havana.

The Marquis of Miraflores had prepared a note, which was to be addressed to all the agents of Spain in foreign countries. Spain appeals in it to sentiments of fair dealing and to the laws of nations, and declares that, although unwilling to engage in a war with the United States, yet, if that war was rendered unavoidable, she would not hesitate to abide its consequences.

Russia.—The inauguration of the railway between St. Petersburgh and Moscow took place on the 1st. The line will be opened for traffic on the 15th of November.

The St. Petersburgh Journal of the 11th, published a long account of a series of successes said to have been obtained in the Caucasus over Chamil and other native chiefs.

England and America.—The *London Daily News*, of the 25th ult., commences a leader, anticipating the arrival of Kossuth, in the following language—

"One of the most pleasing coincidences of modern times is the complete identity of feeling in the United States of America and in Great Britain on the subject of the Hungarian struggle. The same sympathy has been enthusiastically kindled, in those two great diqisions of the Anglo-Saxon race, to the noblest stand made for liberty in modern times against tyrannic powers and overwhelming force—and the identity of feeling in hopeful promises that, if the events of Europe should ever take such a course as to present a formidable absolutist league, threatening the freedom of England and of the west, *this country may find in the generous breasts and strong arms of its American brethren, that disinterested and efficient alliance and support which for centuries we have vainly sought in Europe.*"

Arrival of the Atlantic.—The Collins steamer arrived on Wednesday morning, almost 14 days from Liverpool, with 139 passengers, having encountered very severe western winds.

The cotton market has not changed, and prices were tolerably fair at last quotations. American flour has recovered the small decline advised by the previous mail. Wheat continues to decline, and, under the same unusual circumstance, English wheat has been shipped from Hull to Hamburgh. "This circumstance," says the Mark Lane *Express*, "is important, inasmuch as it affords proof that no imports from that quarter need at present be calculated on"

Only fifty-three million of florins had been subscribed to the Austrian loan up to the 24th Sept., and only three days remained in which subscriptions could be received.

Sir John Ross returned to the Admiralty on the 27th ultimo, after a fruitless search for Sir John Franklin.

We find the word "lengthy" used five times in different London papers now before us; yet the reviews call it an Americanism.

The English papers generally notice the death of Fennimore Cooper.

Intelligence was received at the South Foreland, at 6 P.M. on Sunday, 28th, by the submarine telegraph itself, of its satisfactory completion to the French coast, near Calais. Communications by the printing apparatus of Messrs. Breit were kept up by one of the inventors at Calais, and by Mr. Cheshire at Dover.

GENERAL NEWS.

Beauties of Postage.—It should not be forgotten that the present postage act, in its leading features, is the invention of the Post-office department—probably its present chief, Hon. N. K. Hall, is entitled to the chief glory of it. If it were not for punishing the people too severely we might wish the law to remain unaltered till he returns to a private station, so as to enjoy the advantages of his own statesmanship. But we mean, if possible, to relieve Polite Politicians. Let it suffice that he may witness the rejection of his work after only six months' trial.

We have a case in hand illustrating the manner in which the act facilitates the diffusion of information and the accommodation of the people so far as newspapers are concerned. One of our subscribers in Vermont, who sets so high a value upon *The Independent* that he carefully preserves the files of his paper, had occasion to change his residence, and went to Ohio, but was uncertain where he should make his permanent abode. He therefore requested the Vermont postmaster, his neighbor and friend, to forward his papers for a temporary period to a place in Ohio where he could get them conveniently. But when his papers came to Ohio they were marked with eight cents postage for each paper. And this is strictly according to law. The law is prohibitory, as much so as the laws of Austria or of Rome to which it is of kindred. And this is not the worst—there is a clause still more oppressive. One friend writes—"I have received the 167th number of *The Independent*, which lies before me, marked by the P. M. in this place, who *follows the law*, fifteen cents postage for that single paper, because it came to me forwarded from Vermont."

A correspondent in Houston, Texas, writes to the *Central Christian Herald*:—

"We are greatly disappointed in the beneficial effects we anticipated from the *cheap postage system*, so far as *newspapers and periodicals* are concerned. In this respect our postage in Texas, on *all northern publications* is decidedly increased. I am confident that in regard to this matter we have not yet reached the seat of the disease. The odious 'franking privilege' is the great evil. *It must be repealed*. Postage on letters should be reduced to a uniform rate of *two cents, always prepaid*, and I think that the people will eventually demand that *newspapers be free*. The press should push this matter upon the attention of the people previous to next Congress."

Vermont.—Governor Williams, of Vermont, in his message to the legislature, vindicates the freedom of speech and of the press, reminds the legislators of their responsibility to the "higher law" and a higher power than the people, expresses doubts of the constitutionality of the Fugitive-Slave law, but has no doubt of the constitutionality and justice of the Vermont Habeas Corpus law; thinks the cry of "the Union is in danger" is analogous to the cry formerly prevalent in England of "the Church is in danger," and maintains that armed resistance to the execution of the laws is not treason.

Storm in the Gulf of St. Lawrence.—A most terrific storm occurred last week on the Island of Prince Edward, by which a very large number of fishing vessels were lost, with their crews. They mostly belonged to Gloucester and other ports around Massachusetts Bay, and great distress is spread into hundreds of families, either for known bereavement, or the terrible uncertainty which still remains. Many vessels sank with all hands on board. Some accounts state that the number lost is between three and four hundred. Over one hundred dead bodies have been washed ashore from the wrecks. The latest reports are more favorable than those first received.

Rev. John Rankin, a venerable Presbyterian minister in Ohio, lately attended an exhibition of the so-called "Spiritual Rappings," and put a question to the "spirit" summoned, which the said "spirit" answered wrong. He says in a letter to the *Free Presbyterian*, "I confess that, so silly is this imposture, that I felt myself in very humiliating circumstances while investigating it. For a spirit, an immaterial being, to rap, would be as certainly a miracle as that of a man moving a mountain." Pity he had not thought of that before he went into that "humiliating" inquiry, which implied a want of a settled assurance on this point.

At Fort Recovery, Mercer Co. O., not long since, the remains of many of the victims of St. Clair's defeat were found uncovered by the rains. They were carefully collected in coffins, and buried with solemn pomp, attended by a procession of 5,000 people, with a funeral oration by Bellamy Storer, Esq., of Cincinnati. It was resolved to petition Congress to erect a suitable monument at the place.

The Directors of the Baltimore and Ohio railroad have reduced the fare between Baltimore and Cumberland to $5, instead of $7. It is still too high.

A subscription has been commenced among our citizens for presenting a service of plate worth $5,000 to James Boorman, Esq., as a testimonial to his usefulness as President of the Hudson River railroad, from its inception to its completion.

Margaret Garrity, of Newark, who waylaid and killed her lover and seducer in presence of his wife, has been acquitted of murder on the ground of insanity; distinguished physicians testifying that the intensity of her revenge had momentarily overcome her reason. That is Jersey law.

Georgia has elected two Disunionists to Congress, four Unionists, and Stephens and Toombs, Whigs.

The village of Dunkirk, the terminus of the Erie Railroad, six months since had 500 inhabitants. It now has 3,500.

A young lady of color, named Eliza Greenfield, has created quite a sensation as a songstress at Buffalo.

The deaths in this city last week were 361, of whom 211 were under 10 years. Consumption 40, apoplexy 20, dropsies 20, convulsions 32, dysentery 28, fevers 30.

Deaths in Brooklyn last week were 67, of which 7 were by consumption, 7 scarlet fever, 6 marasmus, 4 dysentery; only 16 adults.

The railroad bridge across the Hackensack river, 1,100 feet long, has been rebuilt in 30 days, much stronger than before the fire.

On Monday, there were brought by the Erie Railroad 2,068 packages, 240,683 lbs. of butter.

Providence, Oct. 14.—The church of Rev. Jonathan Leavitt, together with several small buildings adjoining, were destroyed by fire on Monday. Loss not ascertained. There was an insurance on the property for $10,000. The fire is supposed to have been the work of an incendiary.

Philadelphia, Oct. 15.—From returns thus far received, it is believed that Col. Bigler, the democratic candidate for Governor, has carried the State by about 10,000 majority. Gilpin, whig, for Mayor, has nearly 5,000 majority.

The emigrants arrived last week, were 5,555, in twenty-three vessels.

The *N. Y. Express* and *Utica Daily Gazette* suggest that the duty on foreign salt should be taken off, as a punishment to Syracuse for resisting the execution of the "fugacious slave bill," as Mr. Benton calls it. Try it.

During the week ending Oct. 4, there were only 6,018 emigrants landed here, by twenty vessels.

A valuable discovery of copper has been made at Bad Axe, Wis., by a Mr. Smith, who stumbled over it while out hunting. The first piece he dug weighed 80 lbs. As it was on his own land, he has been engaged in sinking a shaft on the spot. He has already taken out some sixty thousand pounds of ore, mixed with the native mineral.

On Saturday last, the following sea-going steamers departed from this port, viz., Baltic for Liverpool, Glasgow for Glasgow, Empire City for New Orleans, Florida for Savannah, Southerner for Charleston, and Roanoke and City of Richmond, for Richmond.

The steamship Washington, which sailed for Bremen on the 4th, returned to this port on Sunday, 12th, having broken the piston of one of her engines when about 800 miles out. The crash was terrific, but no other injury was done. She will be repaired in about fifteen days.

Catherine Hayes sings this week at Boston. Her closing concert here on Saturday night was her greatest triumph, and best performance.

The Erie Railroad is opening a new route to New Orleans *via* Cincinnati; fare to C. $16 50, time 42 hours: from C. to N. O. by steamboat $15 —total $31 50, in 7 to 9 days. By the ocean route $50, in 7 to 10 days.

From Saturday morning to Monday morning, six ships arrived from Liverpool, with 2,480 emigrants.

On Saturday, the clipper ships Wild Pigeon and Golden Gate cleared from this port for a race round Cape Horn to San Francisco.

The St. George's Society and other British residents of this city, intend giving a dinner to Mr. Henry Grinnell, with Lieut. de Haven, Dr. Kane, and the other officers of the late Arctic expedition.

The publishers of the *Sun* newspaper have been mulcted in $500 for a libel which consisted in the publishing a true report of an examination before the Police Court. Our New York courts have extended the law of libel, until it is high time for the legislature to interfere.

The persons acquitted at Detroit on the trial of the railroad conspirators, have been discharged from custody, on request of the directors, without any trial on the other indictments. The convicts have been removed to the State prison. The Kalamazoo *Telegraph* says:

We learn from good authority that Dr. Farnham and another of the prisoners, while on their way to the State prison, on Saturday last, made a free and open confession of their guilt, in the participation of the burning of the depot at Detroit, and stated that not only all of them were guilty, but that there were others deeply implicated who had not been arrested or even suspected. Their names he did not give.

It is reported that several persons have been arrested in Syracuse and its vicinity, by the United States Marshal, under particular orders from President Fillmore, on a charge of treason, for aiding in the escape of Jerry. What will Kossuth think!

Mr. Childs, the engineer, has returned from Nicaragua, and reports that the canal will not exceed 46 miles, at an expense far below the estimates.

The night express train on the Erie Railroad lately ran 5 miles and 80-100ths in 5 m. 57 sec.

In the year 1804, the land on which the Park-street church stands in Boston, was purchased for $1 per foot. A recent attempt was made to purchase it at $20 per foot.

Hon. E. D. Culver, who was counsel for Bolding, has published a card, saying that Mr. Anderson has now gone in person to South Carolina, and promises to have Bolding released and sent on immediately. We hope the expectation will be realized, but shall feel relieved when the man appears.

A General Averill, of Fulton county, traveling in Italy, was suddenly seized by gendarmes at Milan, and carried to Sardinia, on the allegation that he was a dangerous man—*a la* North Carolina. We hope when our government takes up the case they will include that of the Wesleyan preachers, Crooks and M'Bride.

The Common Council of Brooklyn have granted temporary leave to the L. I. Railroad Company, to resume the use of steam within the city limits, running only at the r

Editors' Cable.

SELECT DISCOURSES OF SERENO EDWARDS DWIGHT, D.D., Pastor of Park Street Church, Boston, and President of Hamilton College in New York. With a memoir of his life. By William T. Dwight, D.D., Pastor of the Third Congregational Church, Portland. Boston: Crocker and Brewster. 1851.

We hail this volume as a resurrection of the subject of the *memoir* from the solitude, the mystery, and the *gloom* that encompassed the closing years of his life. It was not meet that such a man should be forgotten. It was not meet that the vail of *oblivion* should be drawn over the solitary anguish of a great mind, shut out by disease from all participation in social scenes and public labors, for which it was remarkably gifted, and in which it had shone conspicuously. It was due to his memory that the secret history of that long period of inactive seclusion should be disclosed. It was due to the church that some memorial of one of her most gifted ministers should be preserved. It was due to the grace of God that its manifestations in the training, the conversion, the public ministry and the private trials of an eminent servant of Christ should be recorded. What the case so obviously demanded has been well rendered by the biographer, who, though a brother, exhibits even here the simplicity, frankness, and integrity that characterized President Dwight, and that are the heritage of his descendants. The memoir is one of unusual interest on account of the peculiar circumstances attending the conversion of its subject, the character and fruits of his earlier labors in the ministry, and the painful trials of his later life. But the interest of the narrative is enhanced by the reflections of the writer on the suggested topics of parental training, education, and the right method of preaching.

The "Select Discourses" embrace those upon Christ, which have long enjoyed a just celebrity, and several others that both follow these appropriately and interlace each other as a progressive system of truth. The chaste diction of these discourses, their perspicuous reasoning, their luminous illustration of truth, their direct practical power, their earnestness and unction, will commend them to the ministry as models, and to the Christian household as gems for their spiritual treasury.

THE WORLD OF WATERS; or a Peaceful Progress o'er the Unpathed Sea. By Mrs. David Osborne. New York: Robert Carter & Brothers. 1852.

The subject of this volume is happily conceived. In a series of fire-side stories a family is carried around the world, traversing every sea, and visiting every principal port and island, thus becoming *familiar* with the geography of the *world*, and with the condition, the manners and customs, of its inhabitants. Historical incidents and moral reflections are skillfully interwoven with the narrative, thus combining in one the various means of instruction and improvement. The volume is beautifully illustrated, and in its mechanical appearance does much credit to the enterprising publishers.

We have, however, one criticism to offer upon the style of the book. It is stiff and artificial, and for the most part above the comprehension of youth whose studies would incline them to take an interest in its subject. We do not here refer to little children, but to children from eight to twelve, with whom Geography is a daily study. For example, the family circle is constituted into a Geographical Society, and the children are to investigate a field and describe it, under the general direction of their parents. Emma, with childlike eagerness, asks, "And when shall we begin, papa?" Mr. Wilton, instead of saying, 'I shall not be able to attend to it for next week,' or 'I can't commence before the 7th of the month,' puckers up his mouth as if he had swallowed a dictionary, and observes to his little girl, "My engagements until the 7th of February are so numerous as to preclude the possibility of my presence at a meeting before that time; but after the 7th inst. I shall be more at liberty, and we will, if you please, commence our voyage, and (wind and weather permitting) travel on regularly and perseveringly until we have circumnavigated the globe."

Now if the authoress will attempt to converse with her own family in such a style she will see that it is quite out of place. She evidently wrote with an eye more to adult critics than to juvenile readers. This is a great pity; and even now it would be well, though at the cost of the stereotype plates, to simplify the style, and thus make it truly a book for the family. The style of Mr. Wilton is infectious; for the lad Charles is made to utter the profound remark, that whereas Hawaii "obtained a celebrity as the scene of Captain Cook's death, a celebrity of a different kind now awaits it, as the focus of civilization in Polynesia."

A SCRIPTURE MANUAL. ALPHABETICALLY AND SYSTEMATICALLY ARRANGED. Designed to facilitate the finding of Proof Texts. By Charles Simmons.

Nothing is more useful to the Biblical student than a manual of this description. Marginal references and the Concordance are inadequate to suggest the whole array of proof texts upon any topic of doctrine or of practice. The Sabbath-school teacher and the preacher of the Gospel have frequent occasion to combine the Scripture evidence on a single point; the Christian in his private reading may often be edified and confirmed by such a presentation, and even the unbeliever may be convicted by seeing at a glance the weight of Bible testimony to an unwelcome truth.

The value of such a work depends upon the thoroughness, tact, and candor with which it is compiled; and in these respects the book before us, already fully tried, meets all reasonable expectation. It is quite possible so to array Scripture texts under pre-arranged captions, as to make out from them a favorite system of theology or of church polity. But so far as we have observed, the author has guarded against this, and has produced a volume that must prove acceptable to Christians of every name. We commend the book as a useful auxiliary in the study, the family, and the Sabbath-school.

THE NILE BOAT: OR GLIMPSES OF THE LAND OF EGYPT. By W. H. Bartlett. New York: Harper & Brothers. 1851.

This is a volume of rare interest and beauty. Though it makes no pretension to novelty or literary merit, it adds not a little to our knowledge of Egypt, and in style is worthy of a high place among works of narrative and description. Its author is widely known as an artist of rare merit, whose pencil has made familiar to occidental eyes the scenery and the monuments of the eastern world. The prominent feature of this book is the sketches of Egyptian wonders caught by that same pencil, and here reproduced in the highest style of lithography and of wood-engraving. These are illustrated by lively descriptions of present manners and customs, according as the tourist came in contact with different phases of society in prosecuting his work of art. In the mechanical execution of the volume, the Harpers have surpassed themselves.

LETTERS TO MY BOY.—No. 10.

MY DEAR BOY:—As I was passing down Broadway the other day, I saw a horse fall under the weight of a load of flour heaped upon the truck that he was hauling. He was coming into Broadway from a side street, which is a little steep, so that he had to draw the load up as well as forwards, and when his feet struck the slippery Russ pavement they would not hold, and down he fell. He seemed to be hurt by the fall, and at any rate he could not rise. If you were down on the floor upon your hands and knees, you would find it very hard to rise straight up without taking hold of anything, and with a heavy load upon your back. The truckman tried every way, coaxing, lifting, and whipping, to get the poor horse up on his feet, but the moment he drew his fore legs out from under his body and made an effort to rise, the weight of the load would throw him down again. At last the truckman saw that the only way to get the horse upon his feet was to relieve him of *his load*, either by *supporting the shafts with sticks of wood, or by undoing the harness*, or by rolling off the barrels of flour; but neither of these could one man do alone. By this time quite a crowd had collected, and several persons offered their help; but what pleased me most was to see two or three other truckmen who came along just then, stop their horses and come to help their brother in distress. They could help him better than any one else, because they knew all about the harness, and were used to such accidents.

It was very kind in them to stop and help another in trouble. They might have said, "Well, Jim's horse is down; I'm glad of it; he'll get no more jobs to-day; I'll hurry up and go to the store where he gets his loads and see if I can't get some of his work to do." Now this would have been very selfish and very wicked—to take advantage of another man's troubles, so as to make money instead of helping him. And yet, my son, as you grow older you will find that there are men in the world who are wicked enough to do this. But these truckmen may have been selfish even in helping poor Jim. It will seem strange to you that I should say so, but I will tell you what I mean. Do you know what a *motive* is? I suppose not. A motive is the reason for which you do anything, or the feeling that leads you to do it. If you should give your little sister some candy that you had bought with your own money or that somebody had given you, because you love her and wish to please her, then the wish to make her happy would be your *motive*, and it would be a very good one. But if you should give her candy to get her to go away from you because you were reading or painting, and didn't want her to tease you, then the wish to get rid of her, would be your motive for giving her candy, and it would not be so good a motive as the other. Do you understand what I mean? Well, one of these truckmen might have said, "There, Jim's horse is down; I suppose I must get off and help him, though I hate to stop and lose the time; but he helped me the other day, and I may want him to help me out of the same fix some time again. At any rate it will look mean if I don't help him." If he had helped Jim with such feelings, his motive would have been selfish. But if he had helped Jim without thinking anything about himself, just because he saw he was in trouble and pitied him, then his motive would have been kind and good, and with such feelings he would have helped Jim even if Jim had once refused to help him or would not now thank him.

Suppose one of your schoolmates should ask you to lend him your bow and arrow, and you were not really willing to let him have them, but were afraid it would look mean if you should refuse, and so should lend them to him, feeling cross about it. He might not know your feelings, and would enjoy himself with the bow and arrow just as well as if you had given them to him; but would your feelings be right? Would you be really kind? Or suppose you should say to yourself, "I don't like to let him have my bow, and I wish he hadn't asked me for it, but then I shall want to borrow his knife, and so I had better let him have it;"—would that be kind in you? Would that be acting from a good motive? No; you should lend it to him in order to please him, and you should do it cheerfully and without thinking of any gain to yourself.

I have written this letter in order to explain to you what I meant in the last one by a *Christian* gentleman. A gentleman will always appear gentle and kind in his conduct toward others; but then he may be so from *selfish motives*;—because he wishes to have people think well of him, and talk about him as a nice kind man. But a Christian loves to do good. Jesus Christ came into the world to do good; and he taught his followers to love one another and to do good to everybody just as they have the opportunity. Whoever loves Christ and is like Christ, will love to do good. He will take real pleasure in making other people happy. He will not stop to think what he can get for himself by doing a kind act to another, but he will always be kind because he loves to do good, and because Christ has told him to do so. I hope, my son, you will learn to act from this motive, and be a Christian gentleman.

YOUR AFFECTIONATE FATHER.

PRACTICAL.

Sketch of William H. Hewitson.

William H. Hewitson was born in Ayreshire, Scotland, in 1812. His mind proved to be of a high order. At the University of Edinburgh, he took the highest premium in the scholarship. In 1838 he became a subject of divine grace; and his spiritual attainments became as remarkable as his natural endowments. He studied theology with Dr. Chalmers, who noticed "the unction of spiritual power which accompanied his conversation." The biographer of McCheyne said of him, "*He was the likest to Robert McCheyne of any I knew.*" His health being delicate, Mr. Hewitson traveled for a time in Germany, where he mourned over the decline of religion and the unsubdued idolatry of the land. On his return he was designated as a missionary to India, but with the hope incidentally of recovering his health in that salubrious climate.

The work of grace in Madeira has been called "the greatest wonder of modern missions." Eight hundred exiles, leaving their native land for the sake of Christ, were the fruit of that work. Dr. Kalley, a pious physician, was the instrument in the hand of God in commencing the revival of religion. When Mr. Hewitson reached Madeira there were about thirty converts from Popery, and a great preparatory work had been done. This young minister entered upon his labors in times of persecution. All the religious meetings were obliged to be held with more or less secrecy, in consequence of the civil prohibitions. At the first communion, held by him in 1845, a few days after his arrival, about twenty were admitted to the church. As the religious interest grew among the population, Mr. Hewitson, whose declining health, as well as the increasing persecutions, warned him of the necessity of withdrawing, adopted the wise expedient of forming a divinity class from among the choicest of the converts, and of carrying them through a regular course of theology. Ultimately, persecution triumphed. About eight hundred Christians were compelled to take refuge in Trinidad and other West India islands. Some came to the United States. Mr. Hewitson returned to England. The following is a short extract from a pastoral letter he addressed to the persecuted brethren before they left Madeira.

"If we have Christ we have all—without Christ we have nothing. You can be happy without money, without liberty, without parents, and without friends, if Christ is yours; if you have not Christ, neither money, nor liberty, nor parents can make you happy. Christ, with a chain, is liberty—liberty, without Christ, is a chain. Christ without anything, is riches—all things, without Christ, is poverty indeed."

Mr. Hewitson, in 1846, visited the exiles in Trinidad, whom he organized into a church. On his passage home, he was the means of converting one of the sailors. On his return he was called to the Free Church in Dirleton, about *twenty miles from Edinburgh, where he labored* in a declining state of health about two years. His ministry was a fervid and an effectual one. Here, as in Madeira, it was the Bible preaching of Christ, which the Spirit blessed in its application to the conscience. Mr. Hewitson was an eminently *consecrated* minister. He gave himself wholly to his work. "He who would do some great thing in this short life," writes Mr. Foster, "must apply himself to the work with such a concentration of his forces, as to idle spectators, who live only to amuse themselves, looks like insanity." Mr. Hewitson lived for *Christ and his cause*. A few weeks before his death, when his soul was exercised about his flock, he made the following verses which a friend wrote down.

No more I help that vineyard's growth,
Though not detained by dreary sloth;
My feeble frame 's crushed like the moth;
God's will be done.

No more I reap that harvest field;
Its sheaves to others may it yield;
My call to hasten home is sealed;
God's will be done!

Shall I then preach the word no more?
Are all these pleasant labors o'er,
And I so near to glory's shore?
God's will be done!

His last words were, "O, my people!" He bore them upon his heart in his dying agonies. He went to his rest on August 7th, 1850; young in years but old in service, one of the most remarkable ministers of his age.—*Free. Mag.*

"ROCK OF AGES, CLEFT FOR ME."

This favorite hymn has always been attributed to Toplady, till the learned Richard Watson claimed the authorship for Charles Wesley. A correspondent of the *New York Observer* sets the question at rest, and gives also a copy of the hymn as originally published by the author. What a pity that unpoetical men take such unwarrantable liberties in botching our sacred poetry. It would be a treasure could we have a collection of hymns published as they were written.

"The hymn was first published, so far as I can ascertain, not in one of the numerous hymn-books of the Wesleys, but in the *Gospel Magazine* for March, 1776, with the signature 'A. T.' (Augustus Toplady,) of which magazine Mr. Toplady was at that very time the editor. It appears, moreover, not in the department of 'Poetry,' but at the close of an editorial article, in which Mr. Toplady presents, in the form of a dialogue, the absolute impossibility of a sinner's paying the immense debt of sin with which he is charged before God. As a suitable conclusion to the article, and as an embodiment of its grand truth, he then adds the following:—

'A LIVING AND DYING PRAYER FOR THE HOLIEST BELIEVER IN THE WORLD.'

I.

Rock of Ages cleft for me,
Let me hide myself in Thee!
Let the water and the blood,
From thy riven side which flow'd,
Be of sin the double cure,
Cleanse me from its guilt and pow'r.

II.

Not the labors of my hands,
Can fulfill thy Law's demands:
Could my zeal no respite know,
Could my tears forever flow,
All for sin could not atone:
Thou must save, and Thou alone!

III.

Nothing in my hand I bring;
Simply to thy cross I cling;
Naked, come to Thee for dress;
Helpless, look to Thee for grace;
Foul, I to thy fountain fly;
Wash me, SAVIOR, or I die!

IV.

Whilst I draw this fleeting breath—
When my eye-strings break in death—
When I soar through tracts unknown—
See thee on thy Judgment-Throne—
ROCK OF AGES, cleft for me,
Let me hide myself in THEE. A. T.

"The hymn has every appearance of having been written at the time, and for the express purpose of controverting the Arminian tendencies of the Wesleyan sermons and hymns of that day.

"At the close of the same year he published a collection of Psalms an l Hymns, the preface to which bears date, 'London, July 26, 1776.' In this collection the hymn is printed as above, with the exception, that in the third line of the fourth stanza, the words, 'through tracts,' are changed to the more usual words, 'to worlds.'"

Refusal to Commune.

Some time since we attended a sacramental meeting in a neighboring church, and as we were distributing the elements, observed a worthy deacon sitting on the seats appropriated to the portion of the congregation that did not wish to partake of the ordinance. Knowing him to be a very good man, we took occasion, after the services were over, to express our surprise and inquire the seeing him in such a position. He replied that he had a personal difficulty in a pecuniary transaction, with one of the members of the church, and having lost all confidence in his piety, could never again sit down at the same communion table with him. He seemed to think that he was perfectly justifiable in this course. We replied by asking a simple question: "Do you consider yourself better than the Savior? He sat down to his own table with Judas, who, *he knew, in a few hours would betray him, and who was a thief from the beginning.*"

The question seemed to puzzle him, and we parted; but as we were all out to leave, on the next day, he came and expressed his great sorrow for having acted as he did. We then took occasion to remark, that he was in a very unfit state of piety that he had harshly judged his brother; but if he had not, the other's having done one wrong could never justify him in committing another wrong, in refusing to remember Christ. The command of the Master was, "Do this in remembrance of me." The fact that another had defrauded him could never authorize him to defraud his Savior of that grateful and heartfelt remembrance of him in his ordinance, which was his just due. He returned, saying, "I see it all now: I'll then bring thy gift to the altar, and there remember that thy brother has aught against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." We replied that that passage was no more applicable to the Lord's Supper than it was to prayer, or any other approach to God; that if his interpretation of it was correct, he ought never to pray any more until he had settled his difficulty with his brother. We parted, and were happy to learn from him a short time after, that the trust in God had then started in his mind had led him to seek a reconciliation, and that he had been successful. Perhaps the same thoughts may be useful to some of our readers, who have been guilty of similar folly with this good brother.—*Presb. Herald.*

COMMUNION WITH GOD.—If we have no communion with God here, surely we can expect none hereafter. A faith that does not place our conversation in heaven, that does not warm the heart and purify it also, that does not, in short, govern our thoughts, words, and deeds, is no faith; nor will it obtain for us any spiritual blessing here or hereafter.—*Cowper.*

"A GOOD RULE.—Two persons in a quarrel referred the matter to Mr. Howels, who, after hearing one accuse the other, while both declared how much they loved each other, gave his judgment in this: Let the innocent forgive the guilty."

The spirit of forgiveness is the all-potent remedy for quarrels. What if your neighbor is wrong and you right; then the luxury of forgiveness falls to your lot, and you can have it despite of all human wickedness—no matter how much you have been wronged. And you know the world better proof that you are right and not wrong in the quarrel, than by freely forgiving your opponent. Conscious innocence keeps the mind in a mood for easily forgiving personal injuries; but conscious guilt chafes and irritates, quite unfitting you to forgive. If, then, you would show yourself innocent, delay not to offer the cordial right hand; be in haste to *forgive.—Oberlin Evangelist.*

MISCELLANEOUS.

In Pace.

A track of Moonlight on a quiet lake,
Whose small waves on a silver sanded shore
Whisper of peace, and with the low winds make
Such harmonies as keep the woods awake,
And listening all night long for their sweet sake.

A green-waved slope of meadow hovered o'er
By angel troops of lilies, swaying light
On viewless stems, with folded wings of white.
A slumberous stretch of mountain, dark far seen,
Where the low westering day, with gold and green,
Purple and amber, softly blended, fills
The wooded vales, and melts among the hills.
A vine-fringed river, winding to its rest
On the calm bosom of a stormless sea,
Bearing alike upon its placid breast,
With earthly flowers and heavenly stars impressed,
The hues of time and of eternity;
Such are the pictures which the thought of thee,
O friend, awakeneth, charming the keen pain
Of thy departed, and our sense of loss
Requiting with the fullness of thy gain.
Lo! on the quiet grave thy life-borne cross,
Dropped only at its side, methinks doth shine,
Of thy beatitude the radiant sign!
No sob of grief, no wild lament be there,
To break the Sabbath of the holy air.
But in their stead the silent breathing prayer
Of hearts still waiting for a rest like thine.
Oh, spirits redeemed! forgive us, if henceforth,
With sweet and pure similitudes of earth
We keep thy pleasant memory green,
Of love's inheritance a priceless part,
With Fancy's self, in reverent awe is seen
To paint, forgetful of the tricks of art,
With pencil dipped alone in colors of the heart.
[*National Era.* J. G. W.

American Enterprise.

"The American merchant is a type of this restless, adventurous, onward-going race of people. He sends his merchandise all over the earth; stocks every market; makes wants that he may supply them: covers the New Zealander with Southern cotton woven in Northern looms; builds blocks of stores in the Sandwich Islands; swaps with the Fejee cannibal; sends the whale ship among the icebergs of the poles, or to wander in solitary seas, till the log-book tells the tedious sameness of years, and boys become men; gives the ice of a northern winter to the torrid zone, piles up Fresh Pond on the banks of the Hoogly, gladdens the sunny savannahs of the dreamy South, and makes life tolerable in the bungalow of an Indian jungle. The lakes of New England awake to life by the rivers of the sultry East, and the antipodes of the earth come in contact at this "meeting of the waters." The white canvass of the American ship glances in every nook of every ocean. Scarcely has the slightest intimation come of some obscure, unknown corner of a remote sea, when the captain is consulting his charts, in full career for the *terra incognita*."

From the Maine Temperance Watchman.

Temperance "Star in the East."

Sun of the glorious morning, doth
Thine orient splendors tell
The deepening gloom of sin that thou
Canst e'en its shades dispel?
Long hath the darkness gathered round
To clasp the world in sleep profound!

God, hath that laboring alumber broke!
That hovering nightmare fled?
God, hath the tongue of justice spoke
In tones that startle the dead!
I saw that star o'er the eastern hill,
I heard that voice and hear it still.

Sun of the morning, hold thy way!—
Orb of the eastern sky,
Spread o'er the world thy nightless day!
Voice that is from on high!
Leap o'er the western world afar
And point once more to the eastern star.

Sea Sickness.

At the late meeting of the British Association, a paper was read by Mr. J. Atkinson, "On seasickness, and a new remedy for its prevention," from which we make the following extract:—

"Let a person on shipboard, when a vessel is bounding over the waves, seat himself, and take hold of a tumbler nearly filled with water or other liquid, and at the same time make an effort to prevent the liquid from running over, by keeping the mouth of the glass horizontal, or nearly so. When doing this, from the motion of the vessel, his hand and arm will seem to be drawn into different positions, as if the glass were attracted by a powerful magnet. Continuing his efforts to keep the mouth of the glass horizontal, let him *allow* his hand, arm and body to go through the various motions—as those observed in sawing, planing, pumping, throwing a quoit, &c.—which they will be impelled, without fatigue, almost irresistibly to perform; and he will find that this has the effect of preventing the giddiness and nausea that the rolling and tossing of the vessel have a tendency to produce in inexperienced voyagers.

"If the person is suffering from sickness at the commencement of his experiment, as soon as he grasps the glass of liquid in his hand, and suffers his arm to take its course and go through the movements alluded to, he feels as if he were performing them of his own free-will; and the nausea abates immediately, and very soon ceases entirely, and does not return so long as he suffers his arms and body to assume the postures into which they seem to be drawn. Should he, however, resist the free course of his hand, he instantly feels a thrill of pain of a peculiarly stunning kind shoot through his head, and experiences a sense of dizziness and returning nausea."

From this last circumstance the author of the paper infers it as probable, that the stomach is primarily affected through the cerebral mass, rather than through a disturbance of the thoracic and abdominal viscera; and he is of opinion that the method of preventing sea-sickness here described (which he has found by experience to be effectual) depends on the curious fact that the involuntary motion communicated to the body by the rolling and tossing of the vessel, is, by the means he adopts, apparently converted into voluntary motion.—*English Paper.*

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